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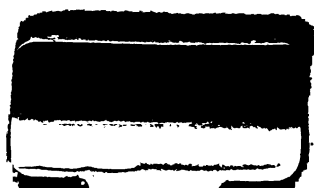
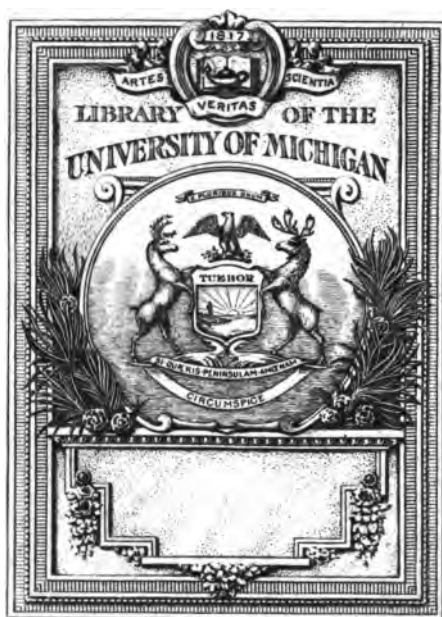
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BIBLE OF REASON:

PART I.

OR,

SCRIPTURES OF ANCIENT MORALISTS.

COLLECTED AND RENDERED BY

by
B. F. POWELL.

"Fair-play and day-light."
Grecian Motto.

"How great a shame!—to be ignorant, in the present day, of truths, with which some, in every age, have been familiar."
L'Abbe d'Olivet.

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BIBLE OF REASON.

PART I.

Scriptures of Ancient Moralists.

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Scriptures of Modern Authors.

(Either part may be had separately.)

BIBLE OF REASON.

PART 1.

CHAPTER I.

SELECTIONS FROM THE MEDITATIONS OF ANTONINUS.

1. The world; or universal order of being, subsists by continual action or fluctuation, in a perpetual succession of individual nativity and mortality, production and extinction: we ought frequently to reflect deeply on the nature of the universe.

2. The faculty of generative vitality is the eternizing principle.

3. Some individuals are rushing on their career of existence, and others are hastening towards decay; nature is sustained by constant renewal, as time endures by perpetual continuance.

4. Substances naturally perish, and substances of the like kind are naturally produced, in endless progression: the flood of generations, rolls on in its interminable course.

5. This whole scene of objects which we now behold, will very shortly be replaced by others of similar mode.

6. Let us reflect with what celerity the scenes of life are shifted; things glide along unceasingly like a rapid stream; the natural action is producing continual change;

causes and effects are infinite in variety, and nothing is in a fixed and permanent state.

7. Matter is transformed from one form or substance to another, in an infinite operation. He who contemplates these perpetual changes and vicissitudes, thus rapidly rolling on, like ~~one wave upon another~~, will entertain but an humble opinion of mortal affairs.

8. In short, the universal movement sweeps every thing before it into the ocean of ~~eternity~~ and oblivion : mutability of forms, but permanency of mode, is the attribute of the universe.

9. How rapidly does each individual object vanish and disappear ! The individuals themselves are respectively absorbed in the immensity of the universe, and the memory of them, by the lapse of time, is sunk in oblivion ! Every thing relating to us is fleeting and transient, and the reveries of the mind are as a vapour and a dream.

"Then what is life ! 'Tis like a flower
That blossoms through one sunny hour,—
A bright illusive dream ;
A wave that breaks upon the shore,
A lightning-flash that straight is o'er,
A phantom seen—then seen no more—
A bubble on the stream !

Thus generations pass away—
'Tis renovation and decay—
'Tis childhood and old age ;—
Like figures in the wizard's glass,
In long succession on we pass,
Act our brief parts—and then, alas !
Are swept from off the stage.

And ye, ————— taught well,
That onward years shall only swell
The catalogue of change ;
Yea, while we look around, and scan
What happen'd in our own brief span,
Things, which occur'd since life began,
Even to ourselves seem strange."

10. He who has viewed the scenes of the present age, has seen every thing that has been, or that will be, in eternal time; for the natural orders of generic being always have gone on, and always will go on, in the like uniform manner: the world never will come to an end, and it never sprung from any origin; but itself is eternal: the things that have been, are the things that shall be.

11. We survey the sphere immediately around us, and our minds dwell on the multiplicity of objects regarded by our senses; our imagination ranges into the infinite expanse beyond, and extends its contemplations to the boundless gulf of endless duration; we experience and comprehend the periodical changes in every thing, and we discover that our successors will see nothing new, as our predecessors saw nothing more than we have seen.

12. Such is the uniformity of events, that he who has lived forty years, if he has been a man of observation, may be said to have experienced every thing past and to come.

13. If we reflect on what passes around us, we shall be convinced that all the occurrences of the present age, are but of what the histories of every age, of every nation, of every city, of every family, are full: there is nothing new, and particulars of similar mode are constantly repeated, and are evanescent.

14. All the occurrences of the present time, familiar to our experience, are transitory in their duration, and material in their nature; in fact, the natural condition is precisely such as it was in the days of our forefathers, who ended in their graves.

15. He who fears death, either fears that he shall be deprived of all sense, or that he shall have different sensations; now, in the extinction of all sensation, there can be no such thing as subjection to pain or deprivation.

16. When a person's series of actions has terminated, there remains nothing of him that can suffer detriment.

17. The material of nothing that dies, is lost to the universe, or annihilated.

18. Now, let us survey, as from an eminence, the numerous peoples and communities of mankind, and their various distinctions and modifications; then consider the sudden decomposition which every thing undergoes, and the brief span of time between their production and extinction.

19. Where are now those who once figured in the world? No-where. If we thus reflect, all human considerations will appear to us in their true light, as mere smoke and nullities; especially, if we consider that what has once undergone dissolution will never be restored again to its identity.

20. In short, there is nothing much worth our attention, but to act, on all occasions, with a strict adherence to truth and justice, and to live inoffensively even with those who act with fraud and incivility toward ourselves.

21. Every one should endeavour so to think and act, that his contemplative faculties, and his personal talents, may proceed in a course of improvement. His clear conceptions, and positive knowledge, will then produce within him an entire confidence in himself; unperceived, indeed, by others, though not affectedly disguised, which will give a simplicity and a dignity to his character; for his constant mind will, at all times, be able to judge concerning the several objects which came before him, what is their real nature, and what their relative position among the things of the universe.

22. There is a pleasing and graceful aspect in every object we behold, when once we perceive its connexion with the general order of existence. The man who enjoys a sensibility of temper, with a just comprehension of the universal order, will discern the causes of many interesting facts, not perceptible to an unscientific mind, but to those alone who have entered into an honourable familiarity with nature and its processes.

23. The arts are only the imitations of nature; design is but the availing ourselves of natural capabilities.

24. We should extend our critical investigations to those things which are most plausible; we should strip them of the dazzling embellishments and false colours with which they have been tricked out by eloquence, and thus we may be able to expose their worthlessness; for a solemn outside-show often conceals an impostor, and when we fancy ourselves the most seriously engaged, we are most probably allowing ourselves to be duped. "Pomp is a terrible sophister," said Crates.

25. We have to live, as well as to read and learn. The perusal of notes made by ourselves, and the extracts we take from other authors, will guide our conduct and amuse us in our old age, without troubling ourselves about the exploits related in history, and disregarding the imposing rites of superstitious observances. The chief end of instruction is to enable us to rely on our own decisions, without requiring to be assisted by the opinions of others; and this may be done by those who are no critics in the arts of rhetoric.

26. In the mind that is properly cultivated, we shall discover no symptom of vice or low-mindedness; nothing unsound under a specious display. Such a man can never be regarded as not having completed his moral character; for nothing remains about him of servility, nor of ostentation; nothing embarrassed, nothing selfish; nothing but what discloses an independent mind, and a freedom from every thing artful and disingenuous; he has thrown off the shackles of vulgar opinion, nor is he subservient to the craft of deluding others; truth he knows to exist in the necessary system of the universe, and not in the supernatural schemes established, for the time being, throughout the sectarian divisions of the globe: and this knowledge he hesitates not to impart to his fellow-men.

27. It remains for a wise and good man to observe a strict regard for truth in his expressions, and justice in his actions; and though all mankind should conspire to question his integrity, and his disinterestedness, and even should dispute with him his own feelings and his pretensions to happiness, it behoves him not to be offended by their incredulity, nor to deviate from the path leading to the ends at which every one should aspire to arrive,—a clear conscience, and an undaunted self-possession, or virtuous self-confidence.

28. A truly upright man should be so palpably such, as that no one could be for a moment in his company, or approach him, without being sensibly and necessarily convinced of his probity. True goodness, simplicity, and benevolence, are disclosed in the countenance, and cannot but be conspicuous.

29. We should behave in such a manner, that we may be seen to be naturally well-disposed, rather than induced to act rightly by constraint and discipline.

30. Our observance of propriety should be habitual; and, if possible, we should have no faults to be corrected.

31. It discovers peculiar excellence in a man, to bear good-will even towards those from whom he has received insults. This we shall be disposed to do, if we reflect that the offender is our neighbour; that he may have acted through a mistaken impulse, and perhaps involuntarily; and, moreover, that both he and we shall soon go quietly enough into our graves. But, above all, we should consider that we have sustained but little real injury, as our minds, or intelligent faculties, could not be degraded by another's offence.

32. We do well to persevere, not only in a consistent judgment and practice, but in a mild treatment of those who attempt to annoy, or in any way give us trouble; for it is equally an instance of weakness, either to be provok-

ed by such people, or to desist from our purpose, and be deterred from our duty by them.

33. We should avoid whatever has the appearance of a malignant or impertinent curiosity; or of rancour, envy, or suspicion; and every other sentiment which we could not openly express.

34. Neither should we aim at setting off our expressions with affected elegance, nor use too many words on any occasion.

35. On every occasion, we should consider what is most proper to be said or done; for whatever that may be, it is in our power to say and to do it; and we need not pretend that it is in the power of any one to hinder us.

36. It is highly ridiculous not to get rid of our own faults, which is in our power; and to show such an abhorrence of, and be so eager to reform the frailties of other people, which is not in our power.

37. Let not the wickedness of the world disconcert us. Mankind, in general, will act precisely as they have done, though we should burst ourselves with indignation and with remonstrating against their absurdities. Human perfectibility, throughout the mass of mankind, is but a dream. It is our duty, however, to embrace every opportunity for extending improvement in as wide a sphere as possible.

38. We may leave the sins of others to their own consciences.

39. It is pleasing to recollect the virtues of our acquaintances; the diligence and attention of one, the modesty of another, the generosity of a third, and so forth; for nothing is more grateful to the imagination than to be surrounded by friends in whom an assemblage of good qualities displays itself.

40. We should accommodate ourselves to, and conform cheerfully with, those circumstances in which it is our lot to be placed; and we should love, with sincerity, those

with whom we are by nature connected, provided they do not act so as to forfeit our esteem.

41. We need not be too anxious about future possibilities; we shall be able to encounter evils when they approach, under the conduct of the same reason which we had found useful to us in every previous emergency.

42. It is honourable to a man, that he wants not the assistance of others, nor depends for his happiness and tranquility, on the opinion of mankind; but neither ought we to be ashamed of receiving assistance when needed.

43. How preposterous is the conduct of men! They refuse the just tribute of praise to their contemporaries, amongst whom they live, and yet are extremely ambitious of the esteem of posterity, whom they never will see.

44. Can we be solicitous about our slender share of fame, when we reflect with what a fatal speed every thing is tending to oblivion—to that abyss of eternal duration, *past and future*? We should be sensible also of the emptiness and vanity of applause, and how undistinguishing are the judgments of those who bestow it, and to what narrow limits it is confined.

45. Observe to what sort of people those who aim at popularity are forced to pay their court, and to what mean condescensions they must submit, and what poor returns they often meet with; and, after all, how soon will time overwhelm and bury them all in eternal oblivion.

46. People often flatter those whom they despise, and affect to submit to those whom they are secretly endeavouring to undermine.

47. A stern and angry look is extremely unpleasant, and, if often assumed, will gradually settle into a habitual feature, destroying the beauty of the countenance to such a degree as never to be recovered: any bad passion may be so indulged as to obliterate all sense of its deformity.

48. Strength of mind, and true fortitude, are attendants

On a calm disposition, and by no means on passionate and peevish tempers.

49. Temperance has not only health to recommend it, but decency.

CHAPTER II.

SELECTIONS FROM THE MORAL SENTIMENTS OF ARISTIPPUS.

1. What is gained by philosophy?—A capacity of conversing, without embarrassment, with all classes of men; the courage to exercise our right of speaking the truth to all the world.

2. What pertains to philosophers more than to others?—The privilege of living in their accustomed manner, provided all laws were abolished: if there were no laws, a right-minded man would live honestly.

3. Philosophy does not consist in denying ourselves the natural enjoyments which pleasurable occupy some moments of our life-time, and which should be regarded as an equivalent for the troubles with which our path is strewn. To impose on ourselves useless self-denial, and, as it were, to study how to inflict it, is a species of insanity.

4. The business of philosophy is to regulate the senses, in that manner which will render them most productive of pleasure.

5. Wisdom consists in arming ourselves with fortitude sufficient for enabling us to support hardships, when they unavoidably happen.

6. It must be confessed, that those, who practice excessive abstinence, merely take pleasure in privations because they find a gratification in them suited to their ascetic pride, that of persuading themselves that they are superior to

those who do not object to partake of innocent enjoyments, and which they arrogate to themselves a privilege of despising and condemning. It may be said that they deprive themselves of nothing, since the pleasure of exercising their disdain has more charms for them than any sensible indulgence.

7. We need not shun the pleasures of the senses, but neither are they worth the trouble of eager pursuit.

8. Pleasant sensations, indeed, have their delights, and melancholy feelings should be dismissed; but we should repress the most exquisite emotions of the mind when they are likely to lead us into trouble and irregularity.

9. By thus limiting our pleasures, we shall be far from indulging them to a degree that approaches vice.

10. Real pleasure consists in that interior satisfaction which renders us happy.

11. Since pleasure is to be derived, not from the past nor the future, but the present, a wise man will apply to the enjoyment of the current hour, and will be indifferent to life or death.

12. I do not counsel you to neglect minor affairs, but not to be troubled by them; since vexation is not becoming even in matters of higher importance.

13. As it is not he who eats the more, but he who has the better digestion, that enjoys the better health; so, it is not he who has read the more, but he whose studies have been the more useful, that ought to be esteemed the more respectable as respects his learning.

14. It is better to be poor than ignorant. Nothing may be wanting to the indigent but riches; whereas, the illiterate want the distinguishing characteristic of humanized nature.

15. Youth should be taught such accomplishments as will be useful to them when they shall arrive at manhood.

16. All crimes are, in a manner, venial; because they

are never committed but under the immediate impulse of passion, or through the want of instruction as to their penal results, or owing to the mistaken views of interest to accrue from them. Man, being what he is moulded to be, those who so moulded him, are, in some degree, accountable for his actions.

17. When at sea, in a tempest, he appeared to be much concerned, and one said to him, "How is it, that we common sailors are not alarmed, but you philosophers betray your fears?" To which he replied, "There is a great difference between what we have at stake."

18. Being asked what was the difference between the instructed and the ignorant man?—"Strip them," said he, "and send them both destitute among strangers, and you will soon perceive the difference."

19. He agreed with Socrates, in dismissing, as wholly unprofitable, all those speculations which have no connexion with the conduct of life.

CHAPTER III.

SELECTIONS FROM THE MORAL REMARKS OF ARISTOTLE.

1. The universe is eternal in its present nature: matter cannot be separated from its forms and real existence.

2. The parts of the world are in continual mutation: from the destruction of particular conformations, others succeed in their place, and by the action of affinities, the infinite medium is maintained in equilibrium.

3. The natural action, or motion, is itself eternal, as appears thus: the mover and the moved must either be eternal, or have had a beginning at some period. If they began at any time, it must have been by motion, and, con-

sequently, before the first movement, there must have been another, by which the first mover and the moveable began, which is absurd. Also: if they were eternal, yet without motion, it must either have been by reason of the inaptitude of the moveable, or of its remoteness from the mover; but neither could the moveable be made more apt, nor be brought nearer to the mover, except by motion; whence would follow, that there was no first motion. Again: Time, which is only the measure of motion, is necessarily and positively eternal; therefore, motion itself is eternal.

4. There is a perpetual succession of generations.

5. Take heed of the rapid course of the action of natural phenomena; look upon it as a circle which reverts into itself.

6. The imperceptible advance and retreat of the sea in different places, is a constant process; and since time never ceases, those vicissitudes on the surface of the globe, of earth into sea, and sea into land again, continually happen from one age successively to another without intermission. This accounts for the fossils and shells imbedded in the different strata of rock remote from the sea.

7. Natural phenomena sometimes occur, by which whole countries become desolate, and the memory of things past is erased; accidents may intervene to occasion the loss of the arts themselves, but the exigences, of men, in process of time, cause their recovery or revival, by the same uses of natural means, and by the necessity for man's having recourse to art for administering to his wants; and, notwithstanding these interruptions and revolutions, yet the machinery of the world subsists without infringement.

8. The mind is not moved *per se*, but by accident, or surrounding influences, and according to the affections of the body.

9. The senses, by which we observe and experience, are the foundation of all intelligence: no senses, no souls.

10. The senses are the criterion of physical facts; the intellect exerts its faculty of moral judgment; and the end of all our energies ought to be the practice of virtue in a well-spent life.

11. All virtue is placed in the medium; or, virtue consists in avoiding extremes.

12. Virtue consists not so much in just perceptions, as in correct habits, which require great length of time and much attention to form.

13. Practical virtue is acquired by exercise, and confirmed by reason.

14. A virtuous life is in itself a source of delight.

15. Disgraceful indulgences are unworthy of being named pleasures.

16. We ought not to determine hastily on any question newly proposed to us, but to consider of it maturely; and, in every such case, to doubt is not without its use.

17. The noblest employment of the mind is in the study of nature or truth.

18. Socrates and Plato may claim our respect, but we should rather more highly regard truth, than be willing to be influenced by a name.

19. Being properly informed men, we should remember not only that we are happy, but that we ought to be able to prove that we are so by solid reasons.

20. True happiness consists in the most disinterested and impartial action of the mind, and in the constant practice of all social duties.

21. Let a man be ever so wise, he cannot be happy while he is in distress and poverty.

22. A man may become rich by being poor in desires.

23. Some men live so sparingly, as if they expected to live always; and others so prodigally, as though they were to die on the morrow.

24. Vice is sufficient of itself to make a man thoroughly unhappy.

25. Vice tends to create misery, though he who allows himself in its practice be surrounded with all worldly advantages.

26. The study of the *belles lettres*, contributes, in a great measure, towards the practice of virtue, and, in advanced life, its fruits are the greatest consolation imaginable.

27. Polite literature is the greatest ornament of prosperity, and the best consolation in adversity.

28. He, who contends for distinction in science, must use his endeavours to outstrip those who are in advance of him, and not wait to be overtaken by those in his rear.

29. Those parents, who educate their children well, are more to be honoured than those who merely give them birth; for the ability to live well is the benefit of instruction.

30. Capacity, exercise, and discipline, are indispensable for a child to be well educated.

31. Justice is the virtue of rendering every man his due.

32. We should conduct ourselves towards others as we would expect them to act towards ourselves.

33. We should carefully avoid saying either good or evil respecting ourselves; doing the one is the part of a fool; the other, that of a coxcomb.

34. Different individuals are often struck by similar ideas; therefore we ought not to be proud of our own knowledge in any thing whereof we conceive ourselves to be the inventors.

35. To a conceited youth he said, "young man, I wish I were what you think yourself to be."

36. Those heroes, who are so gallant in action, are altogether as inactive and unmoved when they are not under its excitement.

37. Hope is a waking dream.

38. He who has many friends has none.

39. Long acquaintance is often called friendship, and so is intimacy ; but they are very different things.

40. Let us look through the world and see if any man will sacrifice his own comforts and conveniences for his friends' sake.

41. There is nothing that goes out of recollection so soon as a favour that has been received.

42. A transient injury is better than a slow benefit.

43. Old people die without pain, because their dissolution is not occasioned by any violent affection.

44. Monarchs will always exhibit an inviolable attachment to the formalities of religion. ("Piety is as natural to kings, as flattery to their courtiers."—*Devereux*.)

45. There is no well-constituted commonwealth, but that in which such a general distribution of property prevails, as to leave no room for discontents.

46. His philosophical doctrines concerning nature, were not favourable to the public form of religion, and a priest accused him of holding and propagating impious tenets. Fearing a prosecution for the factitious crime of atheism, he quitted the city, saying, "he wished to spare the Athenians the commission of a fresh crime against philosophy."

CHAPTER IV.

MORAL EXTRACTS SELECTED FROM THE WORKS OF CICERO.

1. THE knowledge of the truth is a man's highest attainment, and the object that is most worthy of man's researches. Those who seek this knowledge are termed philosophers ; and philosophy consists in the love of truth.

What can those prefer or esteem, who despise this acquirement, and who are opposed to its pursuit?

2. To investigate and prove the truth, seems to be the province of man. Are we relieved from indispensable attentions to business, and freed from anxious cares? It is then we are excited by the desire of perceiving, understanding, and penetrating the subjects of which hitherto we had been unmindful; we then find it necessary to our happiness that we should become acquainted with the natural conditions of existence; and, really, nothing is better adapted for man's satisfaction, than the comprehending of truth in all its purity and simplicity.

3. A desire to be informed and enlightened is a kind of passion that urges us on; we long for information as the highest gratification; nothing mortifies us more than to find that we have been abused and misled, and to discover that our ignorance is owing to our having been deceived.

4. Those alone who are well-informed can form a judgment of what is correct sense.

5. If a right understanding directs a man in the path of duty, it is solely to be sought, or surely to be estimated much more highly than aught beside.

6. O philosophy! be thou the guide of our lives. Thou alone disposest us to embrace virtue and repel vice. Linked by thee in society, pleasing converse and correspondence heighten our enjoyments. Thou softenest our manners, and from thee we derive consolation in our afflictions. A single day passed in conformity with thy precepts is better than an age spent in folly. We owe to thee the tranquillity of our lives, and it is thou who relievest us from the terrors of death.

7. Among those who profess philosophy, how few are those whose manners, sentiments, and actions, are conformable to reason; whose doctrines are the rules of their conduct, and who regulate their desires and passions on their

own principles! Some are actuated by ostentation alone; some are insatiable in their thirst for riches, and some aim at vain glory; others are subjugated by their own vile tempers, and nothing can be more at variance than their mode of living with the exalted maxims of which they boast. Can any thing be more inconsistent?

8. If a grammarian express himself inelegantly, or a musician sing without taste, they merit the less indulgence for defects in the arts they profess; so, he is equally contemptible who pretends to the science of good conduct and yet deviates from propriety in almost every act of his life.

9. Let us duly appreciate the powerful remedies supplied by philosophy for correcting the human infirmities. It is in the use of our reason that these remedies are found; reason, which, rightly conducted, leads to the enjoyment of the highest satisfaction, and which, if ill directed, sinks us deep in the shades of error. Correct reason is the chief object of respect.

10. How ridiculous have been the propositions advocated by some pretenders to philosophy! If we give heed to hypotheses and theories that are foreign to the order of nature,—such as attributing intelligence to the sun, stars, planets, &c., thus deifying senseless masses,—we might as well listen to the trumpery of the temples.

11. Impelled by their appetites solely, other animals have no idea but of the present time; but man's instincts, enlightened by reason, enable him to perceive the consequences of things; he acquaints himself with causes and effects, and compares the relations they have with each other; his experience of the past subserves the uses of the future; he extends his foresight, and acquires a provision for spending the residue of his days in comfort.

12. Man's intellect has penetrated the skies; he alone comprehends the risings and settings of the stars, and watches their courses; he notes the days, months, and years, as

they elapse ; he calculates the eclipses of the sun and moon, predicts them long before they happen, and determines exactly their extents, their periods, and their durations. Nothing seems wanting to his intelligence except immortality ; but this circumstance is not necessary for his enjoying satisfaction during his life.

13. The term of man's life, like all other things, has its bounds limited by nature, and it is pleasant to view the approach of death, when we can console ourselves with the reflection that our lives have been usefully and honourably spent : placid and soothing is the remembrance of a life passed with truth, innocence, and taste ; self-esteem and a satisfactory self-confidence in looking to the future, are the portion of those to whom the past offers no cause for reproach.

14. I shall never regret my life passing away, if I have lived in such a manner as to be conscious of not having lived in vain.

15. No period of our life seems long when we look forward to its termination. When this term has expired, what remains of all its occupations ? Only the credit that results from our conduct and virtue. Hours, days, months, and years, all pass away, and the particular individuals of the world with them, and no one can calculate with certainty on a future moment.

16. "Premature death is shocking !" exclaims the good woman. How premature ? Before the period prescribed by nature ? But, as, at the commencement of life, there is no term fixed for its duration, how can we complain, let it terminate when it will ? We hold it under its casual contingencies ; and how can that be regarded as a particular hardship which befalls us under the natural conditions to which all are liable ?

17. Conscious integrity alone can console us for the shortness of our life. Our character is the only appurtenance

which survives our decease: all that can remain of the dead consists in the recollections of those who have survived them.

18. There is yet a higher source of consolation and support; for, so long as we shall preserve our innocence, we need never be anxiously disturbed about any event that may happen; and when we shall cease to exist, all our sensibility will terminate with us.

19. What kind of philosophy is it to extol melancholy, that most lamentable of passions?

20. Have we discharged the office of judging for ourselves? Are we freed from the ascendancy of those impressions which had been forced upon us, and do we no longer think it incumbent to defend our erroneous prepossessions? This is to be truly free. But most men have been drilled into a habit of belief before they were able to exercise their reason in judging of truth; accustomed from infancy to submit themselves to the guidance of their parents, or beguiled by the plausible arts of those who first get the direction of their intellectual faculties, they imbibe the vulgar notions, are biassed in their favour, and cling to them as closely as they would to a rock on which they had been thrown by a tempest.

21. Our parents, our nurses, our preceptors, our poets, our theatres, our temples, the prevailing prejudices in favour of customary opinions,—all seem to mould our character, and lead us astray from the truth: all conspire to allure us from the simple path of nature: they avail themselves of their power over us while we are young and flexible, and they deprave us by making us conform and bend to their own corrupt and sophisticated customs and notions. We are persuaded also to judge those as wicked who are free from our errors; or, if we are not so, we are at least

22. We have been inordinately trained in depravity: we have been so far involved in error as to separate the ideas

of goodness from that of utility, and the idea of truth from that of reality; so far have we been led to deviate from reason as to believe in a goodness different from moral propriety, and to hold the faith that there is a truth more to be regarded than natural fact. Never could men conceive opinions at the same time so false and pernicious; so fatal to good sense and right motives of conduct.

23. Our sensibility to natural truth can never be entirely suppressed; but it is degraded by sensuality and indolence, and perverted by the consecrated prejudices and customs of vulgar society.

24. Reason and truth should be more regarded by us than vulgar opinion.

25. As there is nothing superior to a knowledge of the truth, so nothing is lower in the scale of intellect than to be attached to error and mistake it for truth.

26. How unphilosophical is it to conceive falsely and defend absolutely what has not been thoroughly examined nor clearly comprehended! How prudent is it to refuse our assent to what is unproved and incomprehensible!

27. Of all villany, none is more capital than that of those who, when they deceive, do it under the cloak of pretended truth and righteousness.

28. How shameful for one who professes to instruct, and who ought to have made researches into and comprehended the natural conditions, to palm a testimony suited to minds prepossessed by custom, and falsely to set forth as proofs of truth, that which is but prejudice and vulgar opinion.

29. In order the better to support a vain prejudice, it is usual to cite the opinion of the many and of great names; as if it were not the fact that the greater number is in delusion, and as if it were needful to quote the authority of others in points disputed, and to decide on which we should use our own rational judgment.

30. To rely implicitly on another's representations, prejudices our opinion, prevents us from using our own judgment, and deprives us of the capacity to receive instruction.

31. Experience establishes natural conclusions, and obliterates opinions that are merely notional. [It is the glorious doom of literature, that the evil perishes and the good remains.—*Edin. Review.*]

32. While we adhere to nature as our guide, we are under no risk of failing in our attempts to arrive at truth: nature, eternal nature, is truth.

33. If we find the acquisition of this knowledge easy, the happier it is for us, and we may rejoice; if we encounter difficulties in our researches, we should persevere nevertheless in our exertions till we are able to arrive at satisfactory conclusions as to what is truth: it would be shameful to tire in so noble a pursuit.

34. It is not possible that any thing should occur without its cause existing in the necessary processes of nature. Phenomena may happen out of the ordinary course of our experience, but that they should be contrary to, or at variance with, the order of nature, is impossible.

35. The world is nature, and besides the world there is nothing: there are no supernaturals.

36. Should any thing seem to appear strange! prodigious!—find out its cause if you can; if you cannot discover its immediate occasion, be assured nevertheless that there can be no effect without its connexion with a natural relation.

37. An acquaintance with nature will enable us to reject the errors that spring from ignorance regarding various phenomena. Then we shall not be terrified by subterranean sounds, the skies which seem to be opened when it lightens, the appearances which resemble stars shooting in the atmosphere, the meteors that dance about, the showers of blood and stones that are said to have fallen, &c. &c.

38. Exposed to peril, and under the influence of terror, we are the more disposed to give credence to prodigies; and at periods when ignorance, fear, and credulity, abound, miracles are invented with less liability to detection.

39. It is obvious that such impostures can only be acceptable to the ignorant and credulous, but can by no means be approved by people of thought and consideration.

40. From things natural have arisen fictions and imaginary powers, or notions of deities, which have been the foundation of false opinions, pernicious errors, and wretched superstitions; for these idols have been represented with the passions of blood-thirstiness and anger—and to be propitiated accordingly.

41. Ye moral fools! How monstrous would be the iniquity of your god, if there were such as you say, whose wrath must be appeased by the shedding of innocent blood!—a vicarious sacrifice! And this, too, ye call satisfying divine justice.

42. The true principle of deism has been the attributing divinity to nature; and this has supplied the poets with fables, and filled the world with all kinds of delusion.

43. Spread over the earth, superstition imposes its yoke upon the mind of almost every one, and domineers over the weakness of men. O! that it were extirpated even to its most latent roots! What greater service could be rendered to mankind?

44. No awful name should impose upon our imagination, but we should rid ourselves of every species of superstition. It haunts and molests us; retreat where we will, it still besets and annoys us.

45. So horribly ridiculous have all religious ceremonies been, that, to exceed in absurdity any which have hitherto existed, it only remains for a sect of such monstrous ex-

travagance to arise, amongst whom it will be an ordinance to devour the god which they adore.*

46. Cato the Censor said,—“it was surprising that the priests, during the performance of their divine service, could refrain from bursting out into a loud laugh in the faces of their congregations.

47. The term ‘Religion’ merely originated from the ancient practice, similar to the modern, of formally repeating over and over, at stated periods, the rituals of worship, or forms of prayer in use; the word *religiosi*, religious, being derived from *relegendo*, reading over again and again.†

48. Nations are divided by their different religions. Some prostrate themselves before the vilest creatures of their imagination, and suppose them to be invisible powers; others are subject to various superstitions not less absurd. But, is there a people in the world who do not respect moral propriety—justice and humanity? Are there any who do not condemn pride, knavery, cruelty, and ingratitude?

49. If we contemplate the sky, the earth, the sea,—all the objects naturally presented to our view; if we regard ourselves, not as confined by narrow limits, nor pent up in a corner of the world, but as citizens of an entire globe, which serves as our abode; from this station of sublime meditation, which commands the spectacle, and furnishes us with the knowledge of existence, how perfectly shall we arrive at an acquaintance with the natural conditions of our being, and how lightly shall we think of all those futile ceremonies to which the vulgar attach so great an importance.

50. What can there be of importance in human forms and ceremonies to him whose ideas are conversant with in-

* This dreg of the cup of superstition seems to have been fully drained by the modern partakers of the body and blood of Christ.

† Religion, then, means nothing more than a prayer-doling, bead-telling, bell-tolling, custom.

finity? Ignorance of infinity has occasioned men's falling into all errors and contractedness of mind. Morally denied to comprehension, the universe cannot be subject to a comprehender—a fancied god. A moral impossibility cannot be a moral possibility—and to this positive demonstration, ignorance alone can keep men insensible.

51. He alone enjoys independence, whose mind is unfettered. In fact, what is freedom? It consists in the power of acting conformably with our desires. And who is he that lives as he wishes? Certainly not he who is compelled to act rightly by fear. But is it not he who is devoted to justice, who adheres to his duty from principle, who prescribes to himself a moral rule of conduct, who delights in propriety because there is nothing so eligible; in short, he who acts without constraint, whose every thought and action is the offspring of a rational purpose; who relies on his own judgment, and forms his own determinations; and who, in the end, is independent of fortune itself.

52. To be firm and unwavering in their principles; of tried constancy, of irreproachable integrity; incapable of yielding to their passions, or of displaying presumption and egotism; such are the characters we should esteem. It is these, who, as far as is compatible with human weakness, have adopted nature for their guide. Who then, better than they, can be proposed as examples for our imitation?

53. Virtue requires no other recompense than the tribute of self-approbation and respect; it can never be more respectable than when practised without ostentation, and when it is withdrawn from the public gaze. Not that it is incumbent to shun observation, for good actions show to advantage in the full light; but our own conscience is the proper sphere of satisfaction.

54. We should be satisfied with the exemplary practice of those virtues that are useful and necessary in ordinary

life; without aiming at a perfection which can only be the object of aspiration, and never existed except in fable.

55. We should impose on our desires the sway of reason; our wishes should never disturb our peace of mind.

56. All the great virtues become extinct in him who yields to selfish ambition, or to habits of voluptuous indulgence.

57. Since it is not our lot to live with those who are perfect, and consummate in wisdom; and since it is rare that we find in society even a slight resemblance of virtue, we should be careful not to neglect those in whom we may discern some promising qualities; but principally, our attention should be directed towards those happy and privileged characters, whose shining endowments render them the ornaments of society; whose modesty and moderation stamp their deportment with goodness.

58. Those who consecrate their lives to literature, and who apply all their endeavours to the acquisition and increase of knowledge, cannot be accused of abandoning general usefulness; on the contrary, their country is indebted to them for great advantages: the intelligence they disseminate, enlightens their fellow-citizens, and fits them for the better discharge of their social duties.

59. The instruction received by that portion of the community, that has been disposed to profit by their lessons and example, is but a small part of the benefit that is derived from the wise and liberal; the works which they leave behind, yield greater advantages to posterity than they themselves rendered to their cotemporaries.

60. Leaving out of the question the advantages that a taste for letters supplies, and regarding them merely as a pastime, they will always form the most respectable occupation for a man not engaged in business.

61. A liberal education possesses us of a companion that is our delight in prosperity, and that consoles us in

adversity ; at home, abroad, in society, or in solitude,—at all times, and in all places, it is the charm and solace of our life.

62. Those who do not, in themselves, possess resources for rendering their course of life agreeable, will find all its different periods irksome to support ; but if we seek our felicity in communing with our own hearts, we shall be able to take delight in every thing that nature admits, or necessity imposes.

63. We should always act in a way, so as to be able to render satisfactory reasons for our conduct ; this rule defines almost the extent of our duties.

64. He is sufficiently enlightened, who knows how to act rightly, and who has the power to refrain from evil : it is by actions that a true value and recommendation are given to virtue.

65. Constancy and firmness form the characteristics of serene and composed minds.

66. We are not fitted by our nature merely for amusing ourselves ; our natural duties require rather a sedateness of character, and occupations that are arduous and useful. If relaxation is sometimes admissible, it should be indulged in like sleep and repose, after having duly attended to our serious avocations.

67. Let us consult our own capacities ; let us severally inspect our natural abilities and our defects. We should not allow stage-actors to display more judgment than ourselves ; they do not always make choice of the most prominent characters, but of those which are most suitable to their talents. Let us, then, apply ourselves to those pursuits for which we are best adapted ; and if necessity compel us to resort to those that do not comport with our taste, let us strive by every means, to exert our intelligence and industry, so that we may perform our duties, if not with eclat, at least with credit.

68. Consistency of character results from acting always in a manner that is natural. Certainly there can be nothing more becoming than the perfect accordance of our actions through life; but we shall never arrive at this excellence, if, neglecting our proper sphere, we waste our time in affecting to imitate others: we do well to act in harmony with our proper bent, and without doing violence to the general dictates of human nature.

69. The moment we quit the paths of prudence, and become unable to use our judgment, our passions hurry us headlong; human weakness seeks its relief in yielding to their force; and, insensibly, we find ourselves launched on the wide deep, destitute of rudder and tackle, and the sport of every wave.

70. Which is the obligation that is most binding on society? It is the firm conviction that one man ought not to injure the person of another man, nor appropriate to himself another's property; that a greater outrage against humanity cannot be committed,—and that it is preferable to endure the reverses of fortune, disease, mental alienation, in short, every thing that can happen to us for the worst, rather than to offend against justice; for that only is the legitimate rule, and the principal of all duties.

71. Justice consists in doing no injury to men; civility, in giving them no offence: we should be as careful of our words as our actions; as far from speaking as acting ill.

72. No infamous conduct can be of real service, even though we might secure by it, what is termed, by some, an advantage; it is a deplorable misfortune to regard that as beneficial which is dishonest.

73. The most awful injustice is for an order of men to make mankind subservient to their interests by deceiving them.

74. Injustice, committed either by violence or deception, is alike unworthy of man; but fraud seems to be the more

odious means of the two : can there be a more abominable infringement of justice than pretending to be honest, and at the same time be planning how to delude.

75. It is natural that we should acquire for ourselves what is necessary for supplying the exigencies of life ; but to detract from another's means, and for one man to multiply his own conveniences by appropriating the conveniences of another, is morally indefensible.

76. No man ought even to take advantage of another's simplicity, to gain aught thereby for himself. In the sale of an article, every particular should be fairly stated, that the purchaser may not be ignorant of any of its qualities known to the seller.

77. Merely to discharge our engagements to the letter, and not to adhere to their spirit, is to elude rather than to fulfil them ; we may not be bound by words, yet still be responsible in fact. When a promise is to be performed, it behoves us to regard the sense of it, and not find subterfuges by perverting its terms.

78. If it be the fact that it is a natural duty for a man to assist his fellow, solely because he is man ; it is also natural that all particular interests should unite for the common welfare.

79. Every one ought to propose to himself, as the rule of his conduct, that his own advantages should, at the same time, promote the general utility.

80. If we would merit confidence, we should combine integrity with ability. The greater acuteness a man possesses, the more odious and suspected he becomes, when he loses his reputation for honesty.

81. That energy of mind, and that prompt resolution, which distinguish a man in enterprise and in dangers, are but vicious qualities if not associated with justice. If he contend not for the common welfare, but only to aggrandize

himself, then he can no longer be actuated by virtue, but is impelled by a ferocious rapacity that outrages humanity.

82. It is not a visible retribution, which sometimes does not take place at all,—often incompletely,—and which may be eluded; it is the conscience that takes vengeance of the wicked. It is not, as the fables say, that the fiery torments of hell await the guilty; but consuming uneasiness and the gnawing sense of their crimes; the degradation of honour and humanity, and the loss of conscious innocence and self-respect.

83. How great is the power of conscience! Its consolations are not less felt, when it secures the innocent from all fear, than its severe inflictions endured by the guilty, while they are unceasingly haunted by the remorse that has been incurred.

84. It would be absurd, amongst any people, to regard as just all that the laws sanction. Would the Athenians have been more equitable if they had ratified the decrees of their thirty tyrants?

85. Justice is simple; and it is that which connects most strictly the relations of society; it springs from the principle of correct natural reason and necessity, which alone has the right of allowing or forbidding; which distinguishes good and evil actions; what is just and what is unjust; what is approveable and what reprehensible; whether this law be expressed or not, whoever infringes it, or is insensible to it, cannot be just.

86. If justice merely consisted in obedience to promulgated laws, he who had it in his power to break or disregard them, would not hesitate to do so, if he could gain any thing thereby.

87. Whether we are intrusted with an official post, or engaged in active business; whether we aspire to public distinction, or are occupied in attentions to our domestic concerns; whether we live retiredly, or enter much into

society—no course of life can be exempt from duties ; respectability consists in observing them, and dishonour consists in neglecting them.

88. Our conduct, in many occasions of private life, may admit of a certain courage being exercised, which is not inferior to the warrior's bravery :—

“ Not in the ensanguined field of death alone
Is valour limited ;”

some occasions require even more perseverance and endurance.

89. The mere consciousness of intending well, however approvable, is very liable to the commission of a serious fault. It is an empty self-sufficiency, and the conceit that no one can be better, or know more than ourselves, when, in fact, we are really ignorant ; and thus a habit of presumptuously and confidently adhering to our opinions, may lead us into much obstinate error or bigotry. He who would be free from this vice, (and how many are there who stand in need of this admonition,) must modestly suspect that he may not always be totally in the right ; that his pretensions to know a thing may be false ; and that his ideas may be merely opiated notions. Good intention, or good opinion of self, is often connected with much narrowness of mind and prejudice ; there is also much wickedness in the thing ; for, once wound the stupid pride of these contracted well-meaners, and they will never pardon you, but do you all the injury in their power during life. Conceited persons are liable to commit more mistakes than even absolute dunces.

90. Our whole conduct should be regulated according to a sense of propriety. Nothing in our manners should partake of effeminacy or affectation, and our deportment should be free from rudeness and vulgarity.

91. We ought to live with our fellow-citizens as with

equals; without obsequiousness or meanness, and without arrogating any self-importance; we should desire nothing but what is right, and contribute, by our example, to the maintenance of good order in society; and every one should conform to this good order.

92. The sweetest and most satisfactory connexions in life are those formed between persons of congenial minds, equally linked together by the conformity of their virtues, and by the ties of esteem.

93. What a charm would be wanting to our felicity, if no one deigned to share with us our enjoyments. How hard would it be to support afflictions, if no warm heart sympathized with us in our sorrows.

94. Each object of our desires has its advantages; a good use may be made of riches; power may yield us honour and respect; pleasure may fill us with ecstasy; health may preserve our corporeal faculties in their full vigour; but how many advantages are combined in friendship! It adds an additional zest to prosperity; and adversity, shared by it, loses much of its bitterness.

95. The friend of our choice should be warm-hearted and constant; but there are few men found to realize this character; it is difficult to judge of a person's qualities without putting them to the test, and this can only be done during intimacy; and then friendship influences the judgment, and puts it out of our power to make the necessary proof.

96. Caution is requisite, not to give way too readily to indiscreet emotions of tenderness; prudence requires that we make a trial of that person's worth who pleases us; for some, on a slight occasion, will discover their inconstancy, and we may commence by loving that person whom in the end we may despise.

97. An endearing and generous character, and a mild address, are the principal attractions to form friendships;

a disposition to be morose and severe, may well be considered grievous to bear with; friendship rather calls for ease and liberty—kindness and indulgence—an inclination to good temper and affability.

98. By the laws of friendship, we may expect kind offices from our friends, and ought to return them the same; we should always be ready to assist them frankly with our counsels; admonish them on proper occasions; and, if necessary, even censure them with warmth; and the salutary advice of a judicious friend should have its just weight with ourselves.

99. We must despair of him, who closes his ears against the truth, and will not listen to reason, even from the mouth of a friend.

100. Cato well said—"the open animosity of hatred often injures us less than the apparent kindness of friendship:" our enemy never conceals from us the truth; a complaisant friend is not faithful enough to risk incurring our displeasure by its disclosure.

101. Some men recognize nothing in the world to be worthy of their regard, if it does not conduce to their own immediate interest; they choose their friends as they do other animals of use, preferring those from whom they expect the most services.

102. Tarquin, in his exile, declared, that he had never been able to distinguish his real friends from his perfidious courtiers, till after it became out of his power to oblige any one.

103. An unavoidable unpleasantness sometimes occurs in friendship; it is, to be obliged to come to a rupture. A discovery may be made of vices that had been concealed, and whether ourselves, or others, be the victims, we cannot avoid being identified with the shame. The better way is to cool insensibly in our intimacies with those who prove unworthy of our attachment. As Cato says,—“we

should unseam, and not rend apart." But in cases of infamous conduct, which cannot be dissimulated, we are then authorized by honour, justice, and even by necessity, to dissolve the connexion with marked displeasure.

104. He can have no idea of honourable conduct, who permits himself to exhibit openly, and read aloud, the letters of a friend in which are expressed sentiments calculated to injure him if promulgated; not to respect the confidential disclosures of our friends, is to break asunder the ties of society itself.

105. In the differences that may arise between us and our greatest enemies, while they permit themselves to utter the vilest abuse, we should make an effort to contain ourselves; we should be calm, and repress the stirrings of passion. If we once allow ourselves to get irritated, we shall no longer be able to preserve our self-command, and, at last, shall find that those will decide against us, who would otherwise have been disposed to take our part.

106. It is not only fortune herself that is blind; but those are blinded, who are favoured with her caresses.

107. What fools are the rich and fortunate; they amass costly possessions, and neglect to acquire the love and esteem of those amongst whom they live—the treasures that are the most valuable.

108. With what insolent ostentation thou displayest thy riches! Art thou alone rich? Is it nothing to have applied assiduously to the acquiring the riches of the mind? Thou, only rich! and if thou wert not rich only, what wouldst thou be beside?

109. The thirst of heaping together money can never be slaked; avarice can never be satisfied; we are tormented by the rage for adding to, as much as by the fear of losing that which we possess.

110. To view the good fortune of another, should not have the effect of rendering us dissatisfied with our own humbler lot.

111. It is not so much the amount of our incomes, as the manner of our living, that should constitute our riches.

112. To be without desires is an assured capital; to spend no money in superfluities, or through caprice, is an ample interest; to be content with what we possess, is the most certain of fortunes.

113. If fortune snatch from us our wealth, or if injustice deprive us of it—so long as our reputation is unsullied, our honour may, in some degree, console us for the loss of our property.

114. We should give handsomely; and in requiring the payment of that which is our due, we need not be too rigorous. If we purpose buying, selling, leasing, fixing the boundaries between our own lands and those of our neighbours—on all these occasions, we should display ourselves just and liberal; we should avoid litigation as much as possible, admitting rather somewhat that is unreasonable; for it is not merely generosity, but often an advantage, not to exact the utmost of our claims.

115. Nothing is more grateful to the nature of man, than beneficence; but it should be exercised with judgment. Caution is required not to bestow favours that would actually be injurious; our liberalities should be regulated by our means, and our benefits suited to the wants of the recipients; for this is to be just, and with justice all our actions should accord.

116. A prudent man will no more abandon himself to the violent transports of benevolent emotion, than he will expose himself to the danger of falling down a precipice. The affections of the heart should neither be violently indulged, nor servilely depressed.

117. It is a principal part of duty to render assistance where it is absolutely needed. This is not often the case. We are most eager to oblige those from whom we expect the most, and who are in want of nothing.

118. A habit of benignity is preferable to munificence; the former is really honourable; but the latter is practised by those who would flatter the crowd for their own ends, and gratify their levity by furnishing them with frivolous amusements; even a laudable act seems to be rendered vile by the vulgar applause.

119. There are many who, though far from being naturally generous, yet are dazzled by the glare of vain glory; their acts of munificence are prompted by ostentation, and, in some degree, are begrudged by themselves; this falsity savours more of puerile vanity than of principles of goodness and virtue.

120. It is not rare to meet with those who are foolishly ambitious of display and inclined to prodigality, and who will rob some in order to obtain the means of being lavish towards others; so that they enrich their friends, they are not very scrupulous as to the means they employ; and yet they expect to be esteemed generous; nothing can be more contrary to duty than such conduct.

121. The prodigal dissipate their fortunes in giving parties, in the chase, and at play. What results from their stylish mode of living? But a transient *eclat*, even if noticed at all. Those who are really generous, consecrate their wealth to acts of true beneficence, and add to their own happiness by assisting to promote the interests of those who are deserving.

122. To appear eager to serve others, when it is not in our power, is imprudence; to be able to fulfil our promises, and not to do it, is negligence or perfidy.

123. An ungrateful man is detested by all; every one feels hurt by his conduct, because it operates to throw a damp upon generosity, and he is regarded as the common injurer of all those who stand in need of assistance.

124. It is seldom that meanness of disposition is found associated with high mental attainments.

125. In company, we should conform to the tone of the general conversation; serious questions require gravity; lighter subjects admit of humour and mirth. We should particularly avoid the giving occasion, by our language or manners, for others to be impressed with an ill-opinion of our characters; this will surely be the case, if we undertake to traduce those who are absent; to paint them in ridiculous colours; to judge them with severity; to injure them by calumnies; and to make them appear infamous.

126. That man may be called impertinent, who considers not the circumstances of time, or engrosses the conversation, or makes himself the subject of his discourse, or pays no regard to the company he is in.

127. We should manifest a kind of regard and deference towards those with whom we converse.

128. We should manifest our respect not only for the most worthy, but towards all those who may be in our company. To disregard the opinion of others respecting us, is not only arrogant, but an entire want of modesty.

129. It is the duty of youth to respect those who are advanced in age; to single out those whose conduct has merited the highest reputation, and to be guided by their counsels and authority; for the young ought to reap the advantage of the aged's experience. Above all things, licentious indulgence should be avoided, and the mind and body should be inured to exertions and patience, so as to be rendered equal to the performance of the duties of life. ("The best guide and regulator of human conduct is a fine feeling of the worth of exalted approbation in the wise and good; to be esteemed by the estimable, is a most excellent standard at which to aspire.")

130. Loose manners, which are unbecoming at every period of life, appear extremely disgusting in an elderly person; but if licentiousness is also combined therewith, it

is doubly shameful; for youth is contaminated and vitiated by his depravity.

131. It is pleasing to observe some good qualities of age in a young man, and some traits of youthful character in an old man.

132. Old people of kind, moderate, and liberal dispositions, enjoy a supportable decline of life; discontented and selfish tempers render every age uncomfortable.

133. What young person is so foolish as to think life certain even for a day? Casualties are more frequent at this period than at the later periods of life; we sicken more easily, and our disorders are more acute and more critical. How few are those who arrive at old age!

134. The loss of our strength is much oftener occasioned by the vices of our youth, than by the ravages of age; it is early intemperance and licentiousness that consign to old age a worn out constitution.

135. A debilitated frame is annoyed by whatever approaches it.

136. If pain be insupportable, it kills; if it kill not, it is supportable.

137. What a thing is the mind, changing according as the weather may be foul or fair!

138. There are disorders that deprave the senses, and cause the palate to lose its relish; so covetousness, avarice, and ambition, destroy the taste for all excellence.

139. There exists in the minds of some men, a secret energy which impels them to make attempts at distinguishing themselves.

140. To fancy that we can acquire glory and celebrity by hypocrisy, by false show, by affecting a sublime countenance, or by any artful manoeuvring, is a great mistake. True merit extends its roots deeply, spreads and increases. All false pretensions soon fall to the ground; nothing that is counterfeit can long flourish.

141. Let us examine into the nature of fame, What glory can we promise to ourselves worthy of our thirst? Let us cast our regards over the earth. Civilization occupies but a few points; the residue of the globe displays vast solitudes and barbarism. Our merits will be known but in a merely local sphere; and supposing that succeeding generations may be willing to transmit our praises to posterity—must there not happen destructive deluges, extensive conflagrations, which necessarily occasion vast revolutions? Will not these prevent, not only our fame being eternal, but its enduring for any considerable term? And, after all, what does it signify whether those, who are to be born at some future time, mention our names or not; whilst those, who went before us, never mentioned us? and they were as great in number, and doubtless of as much consequence.*

142. Of two evils, we should not only choose the least, but should endeavour still to derive some advantage even out of that.

143. To err is human, but a fool only will persist in error.

144. We discern the defects of others much sooner than our own.

145. Time, or a little water, will cleanse the stains from our persons, but neither years nor streams can remove the spots from our characters.

* Cicero was appointed one of the receivers general of the Roman Republic, and acted with so much vigilance and probity in his charge, that he thought Rome must be solely occupied in sounding his fame. After a year's absence, he was impatient to return and receive the applause of his fellow-citizens. He at last reached Puzzoli, and a friend, who met him, asked, "How many days since he had left the city, and what news he brought?" "I return from the Provinces," answered Cicero. "What, from Africa?" demands another. A third, who wished to appear a little better informed, interrupts the last, and betrays the same ignorance. Cicero was thus made sensible how narrow the limits were of that renown after which he had aspired so ardently.

146. Some persons restrict themselves to the advising of such measures only as they think could be performed by themselves.

147. Reparation is sometimes made for a scandalous life by an honourable death.

148. Subserviency is the grovelling servility of a base and cringing mind, that has not the spirit to exercise a will of its own.

149. Can we call that man free over whom a capricious woman exercises an ascendancy ; who submits to the sway of a tyrannizing female ? She prescribes, commands, or forbids, according to the caprice of her will ; he has no power to dispute her orders ; he dares refuse her nothing ; she demands, and he gives ; she summons, and he hastens to her ; she directs him to retire, and off he sneaks ; she raises her voice, and he crouches and trembles. But is not such a one the most abject of slaves ?

150. Disputations generally result in each opponent's expression of contempt for the other's opinions.

151. Nothing is more foolish than to be impressed with respect for any body of men collectively, each of whom, individually, we should despise.

152. Society has been established principally, for the purpose of assuring to each one the preservation of his life and property. It was principally to place their possessions in security, that men became associated in communities. If then, it is indispensable to infringe in some degree upon private property, by taxation, the citizens should at least, be made to comprehend that it has for its object the general good, and that they ought to submit to it as being necessary to their general interests.

153. Without order, a family, a city, a nation, mankind, nature, the infinite world could not exist.

154. He who commands must sometimes submit, and he

who yields to just subordination with modesty, seems worthy to exercise authority himself, at some period.

155. The domineering brutality of the master, has often occasioned the ruin of the pupil.

156. To direct and enforce that which is just and useful, and which is consistent with the laws,—such are the functions of magistracy. The laws guide the magistrate, and the magistrate enforces their fulfilment; and it may aptly be said, that the magistrate is a speaking law, and the law a silent magistrate.

157. It is the duty of a chief magistrate to be mindful that he represents the state; that he is appointed to sustain its credit; to maintain the laws, to distribute justice, and to preserve the rights of the citizens, which are confided to him.

158. The consequence of a man in office may receive a slight addition from the elegance of his mansion; but fine architecture cannot supply personal respect: instead of the house giving dignity to the master, the master should give distinction to the house.

159. Together with luxury and riches, there spring up in a state, avarice, pride, and insatiable ambition.

160. Those who consult the interests of one branch of society, and neglect those of the rest, plunge a state into the most dangerous of evils—dissension and tumults.

161. If we retrace the history of the different periods of a republic, we shall find that the character of the people has always been assimilated with that of their magistrates; any change in the conduct of those in office has constantly been imitated by the public. The influence of a very few persons filling high stations, is sufficient for purifying or corrupting the manners of a state.

162. What renders more highly pernicious the corruptions of public men, is, that they are not only vicious themselves, but they spread their vices throughout the

state; their own acts of turpitude are injurious, and they are still more mischievous in their contaminations; their example is even more hurtful than their personal depravity.

163. Violators of the public trust should tremble, if they have embezzled only what is sufficient for themselves; but if they have been so bold in their depredations, as to get the power of dividing the spoil amongst a number, they have nothing then to fear; there is nothing so sacred but that money will obtain its violation; nothing of such force but it may be overthrown by money.

164. In bringing accusations against the executive body, nothing is more unjust than strenuously to enumerate every thing that has been done wrong, and to be entirely silent respecting what has been well done. By this means those in office may easily be rendered odious.

165. It becomes a grateful people to honour the merits of those citizens who have done great services to the state. It is the part of a firm and virtuous man not to repent of having done his duty, even though he should perceive, as the return for his benefits, preparations in train for making him suffer.

166. A statesman should vindicate himself from abuse, by redoubling his exertions for the welfare of the republic; he should disappoint the views of false friends, by refusing them his confidence, and thus evade the shares they may have laid to entrap him.

167. When punishments are to be inflicted, anger should by all means be avoided. If our temper be irritated when we have to decide the sentence against an offender, how shall we be able to draw the just line which separates excessive severity from warrantable clemency? Well would it be if judges more resembled the laws: if equity alone, and not passion, operated against the prisoner.

168. The punishment should not exceed the fault, and

for similar offences, one should not be punished, and others not even summoned to justice.

169. In all capital charges, it should be ascertained what have been the general disposition and conduct of the prisoner arraigned previously ; more stress should be laid on his usual habits, than on a present accusation ; for it is impossible to change in an instant, to adopt, all at once, a fresh course, and assume a new character at will.

170. It is repugnant to the feelings of him who possesses sensibility, to pronounce the sentence of death on a fellow-citizen, however guilty he may be.

171. He who seduces a judge by the wiles of his eloquence, seems to be even more culpable than he who corrupts him with a bribe.

172. It is glorious for a man to endear himself to his country ; to perform noble services to the community ; to be the object of praise, veneration, and love ; but it is odious, and detestable to be the object of public fear and execration.

173. Those who are feared, are hated ; and it is natural to desire their destruction.

174. It is positively certain that they who design to make themselves feared, dread themselves those whom they would impress with terror.

175. Can we esteem, as belonging to the social family, the aristocratic presumer, the partizan, or sectarian man of influence, who identifies himself not with the popular cause,—with the interests of the citizens at large, but is rather adverse than friendly to the rights of the community—to the public liberties.

176. "We are afraid of drawing on ourselves enemies ;" "We think ourselves unequal to the undertaking ;" "we cannot spare time, or withdraw ourselves from the agreeable studies in which we are engaged ;" these are the frivolous pretexts for our abandoning the individuals perse-

outed by base power, to their fate. Indifference, laziness, and cowardice, are the real hindrances to our making the efforts we ought for defending and rescuing the victims of corrupt and despotic government.

177. The term "Peace," is agreeable; the happiness of nations consists in its enjoyment; but how different is it to subjection. Peace is the tranquil enjoyment of liberty; submission is the greatest of evils, not excepting war, or even death itself.

178. War is never allowable except when it is undertaken to secure our liberties and to enable us to live in peace.

179. It is better to be oppressed by force in contending for a just cause, than successfully to espouse a bad one.

180. To prescribe a sacred regard for the rights of our own citizens, and pretend, at the same time, that no respect is due to those of strangers, is to dissolve that holy tie which binds together all mankind; it is to destroy, at once, all hospitality, humanity, kindness, and justice.

181. As the same plants and fruits are not produced alike in every region; so the different kinds of life do not tend to make every one act alike. In cities, dissipation prevails, and ambition begets avarice, from which springs hardened effrontery, and its offspring is crime of every degree. In country life, which is termed rustic, we are accustomed to find economy, diligence, and uprightness.

CHAPTER V.

SELECTIONS FROM THE MORAL REFLECTIONS OF VARIOUS CHINESE AUTHORS.

1. **THOUGH** countless ages pass away, and one generation of men succeeds another, how few are those who are distinguished for eminent utility!

2. What is our life? In taking a retrospect of the years that we have past, we see but a void and a blank; we seem to have been in a dream, and to have passed through a thousand different circumstances, always agitated by vain ideas, which have vanished like the airy smoke; we discern nothing but a vast sea, and an unstemmed current: it is the sea of our troubles, which is without a shore; it is the current of our desires, which is unfathomable. Man is floated on a fragile bark, constantly beaten by the winds and the waves, and leaking on every side.

3. Man's natural disposition is not vicious, but he is corrupted by example, and he is degraded and brutalized by imposed habits.

4. Our life is passed in one continual state of fear: fear of our father, of our mother, of our master; of the inclemency of the seasons, of the vicissitudes of fortune, &c. &c. &c.

5. The life of man is consumed in vain projects; he hopes, he toils, he agitates himself about the morrow, until at last there no longer remains for him a morrow.

6. Horror of contempt and poverty; desire for riches and aggrandizement; by these men are blinded.

7. People complain that they can no where find repose: they would find it easily, were their hearts but fitted for its enjoyment. Contentment is constant delight.

8. Where shall peace be found for the mind? Not in exalted fortune, not in pleasures: if these are long continued, they weary us; and satiety is succeeded by surfeit. In the palaces of the great, we wish for retirement; from the distractions of society, we need repose. It is wisdom alone that can attach us to it the more, the more our progress in it advances.

9. To succour the unfortunate, to protect innocence, to instruct and guide erring humanity: such are the virtues that yield a man satisfaction, and render him useful to his fellow-beings.

10. The man who wishes perfectly to fulfil his duties, should study the precepts, and imitate the example of the good.

11. How truly noble is he, whom neither honours nor disgrace can cause to deviate, for an instant, from a just and proper course!

12. The true means for preserving purity of heart, is to prescribe bounds to our desires.

13. Those who are earnestly in pursuit of virtue, will surely find it; but men prefer seeking after riches and honours, which depend on others, and on favouring circumstances, and which perhaps, after all, they will never be able to obtain.

14. A very little suffices for nourishing, lodging, and clothing us; all beyond a competence is only required to enable us to conform to the tastes of others, or to outshine them.

15. Social pleasures, in the main, are but frivolous amusements; they have, above all, one particular inconvenience,—they are not capable of being enjoyed alone; the most simple game cannot be played without, at least, two persons; but studies furnish useful pleasures, even in the midst of the most profound solitude.

16. To conquer ourselves, is the means for us not to be overcome by others; to be masters of ourselves is the way not to have other masters.

17. The possession of great wealth is generally attended either by much good or much evil.

18. How often, for the indulgence of a momentary pleasure, is wasted what would relieve hundreds of the destitute from their sufferings!

19. A small relief, given opportunely and in extreme need, does more good than a hundred ill-bestowed gratuities.

20. "Wait till I shall possess a superfluity, and I will then relieve the necessitous." Ah, wretch! Thou wilt never relieve them.

21. There is no weapon more dangerous to man than his own cupidify ; no better defence for him, than moderation.

22. We regard with an envious eye the riches of others ; but these vain desires do not enrich us ; would it not be better to fortify our hearts against this silly covetousness ? We nourish the wish to injure our enemy ; but he is not affected by our impotent spite ; would it not be better to pardon him in sincerity ?

23. Rich enough already—we are fully occupied with the thoughts of augmenting our wealth. For whom ? For our children ? We should reflect, that we are preparing, perhaps, their destruction. Great riches are more troublesome than serviceable to a virtuous man, because they engross his attention.

24. The speculator sometimes meets with great success, but he is subject to serious disasters ; the upright and unambitious man seldom makes a large fortune, but he suffers no dread of reverses.

25. Some repine because they are not rich enough ; and let them repine, if they are incapable of being satisfied with necessities.

26. He is truly rich, who knows how to make his expenses conform to his income.

27. To grow old, to be sick, and to die ; these are the necessary accidents of life ; riches are no protection against them, but rather occasion our frequently growing aged prematurely, our being oftener sick, and death happening to us the sooner.

28. The debtor complains of the hard-heartedness of his creditor ; does he become the lender ? He is himself still more obdurate.

29. Our success depends on our frugality and moderation ; improvidence and luxury lead to ruin, and plunge men into all the horrors of misery.

30. Indigence and obscurity produce vigilance and economy, and from these virtues spring riches and honours; honours and riches beget luxury and pride; these are accompanied by dissipation and laziness, which very soon reconduct to former misery.

31. Uninterrupted prosperity produces negligence and pride.

32. Pain, pleasure, joy, and sorrow, have no fixed point beyond which they can go no farther. There have been those who have been ready to die with joy on their first appointment to fill an humble office; they have been afterwards raised to higher employments, and have died of grief at last, because they could not arrive at the chief dignity of all.

33. A man's powers are very circumscribed, and his triumph is always of short duration; never will he be able to secure the approbation of every one; never will it be possible for him to silence the voice of censure; never can he stifle the reproaches of his own conscience.

34. If I receive a visit from a man of quality, my vanity is flattered. Why so? Are any of his dignities, his grandeur, and riches, transferred to me? If I am rich myself, I am mortified when I am obliged to receive an inferior. This too is ridiculous. Does he deprive me of any part of my respectability? Am I contaminated by his misfortunes?

35. The presence of a great man imposes upon us; with downcast looks we stand abashed before him; but if we consider what he is, why then should we be thus confused.

36. The highest order of intellect is wise and virtuous, independently of instruction,—by its own powers it discerns what is right and fit, and penetrates to the remoter motives of action; the middling class is so after instruction,—it is willing to learn, and can discern good and evil when pointed out; the lowest grade is vicious in spite of discipline,—it

has neither acuteness nor docility—is ignorant of the way itself, and will not submit to be led in it by others.

37. If we would reach a high point of attainment, we must persevere constantly, and never fix for ourselves any limits to our acquirements.

38. In instructing others, we improve ourselves; he who is engaged in the tuition of others, acquires a proficiency in his attainments, of which he was not previously conscious.

39. Too much merit is conceded to the learned pedant; engaged in sterile and minute studies, he is, in fact, out of the line of all useful attainments.

40. Feel neither aversion nor disdain toward those whose minds are deficient; expect not men to be perfect in all respects.

41. Contempt discourages men, and weakens their virtue.

42. It is easy to reprehend what is wrong in others; the difficulty is in paying regard to another's advice to, and reproof of ourselves, without letting them pass off like the flowing stream.

43. To conceal the faults of others, and publish their virtues; this discovers an amiable character; this is the way to make ourselves beloved.

44. When we hear evil respecting others, we believe it; when we hear good, we doubt it; when we accustom ourselves to observe the faults of others, we no longer pay attention to their excellencies; we should never believe evil of any one without positive proof.

45. A civil man, neither despises nor insults any one; the moderate man, who is content with what he possesses, wrongs no one.

46. Man is only distinguished from the other animals by his superior faculties of intelligence.

47. Be your own reprover for the faults you have

committed, and use your endeavours to become more virtuous.

48. Think before you act, and engage in nothing without first taking into consideration all the relative circumstances.

49. The virtues we have are reduced to nought, if we think that they are sufficient; and we forfeit the merit of our good actions by boasting of them ourselves.

50. To speak little and think much, this is the way to acquire good sense.

51. If we doubt the justice of an action, we ought to abstain from doing it.

52. Let the crafty and wicked cease to boast the depths of their arts; who knows but detection may unexpectedly overtake them?

53. Finding a lost sum of money, the owner of which we know; surprising a lovely woman alone in a private apartment; hearing the cries of our bitterest enemy about to perish inevitably, if we decline to render our assistance; what complete tests of our virtue are these cases?

54. It requires much virtue to be able to live with those who are destitute of any.

55. He, whom we love, has no faults; if we come to hate him, he then has no virtues.

56. There is a very dangerous and malignant sort of people; the praise of talents and of virtue excites their spleen.

57. Detraction has ever been the portion of superior men; but the impotent sarcasms of the envious cannot deprive the man of genius either of his repose or his glory. Can we be deprived of our virtue by the opinion of others?

58. Deceit has never been known to maintain itself long against sincerity and honesty.

59. Certain persons chime in with our sentiments even before we have expressed them; they fear something may

escape our observation, and they are in haste to apprise us ; these are dangerous people, and we ought to suspect such complaisance.

60. Never confide in him who says, "no" and "yes," in the same breath.

61. He who makes inconsiderate promises, is often obliged to disregard them, and thus renders himself unworthy of our dependance.

62. Secrecy is the soul of enterprize. An ancient wrote the memorandum of his plans on the sand ; the wind blew, and not a trace of them was left.

63. Those who praise me, at the same time dictate to me the course I ought to pursue ; those who blame me, are ready with their cautions against the dangers I ought to shun.

64. Very pure water has no fishes in it ; the man who is too clear-sighted has but few acquaintances.

65. To start questions which require serious reflection, in the midst of gaiety, rejoicings, and parties of pleasure ; to study for effect in the display of our talents or erudition, instead of yielding to the general hilarity, is to render ourselves obnoxious, and impress on others a bad opinion of our politeness.

66. We pass from pleasantry to jesting ; from jesting we become satirical ; and this leads to railing and impertinence ; this play of the wits too often terminates in irremediable animosities.

67. Bantering always leads to unpleasantness ; and a free talker is never without enemies.

68. We blush for what we have done and said under the effects of wine ; we run no less danger when our passions are excited.

69. Instead of searching to discover the best remedies for disorders, it would be wiser to apply ourselves to the means of preserving our health.

70. From the hot and acrid humours of the blood, springs a courage that is mechanical and ill-regulated; true courage is directed by reason; in every affair, to act with composure, is the true character of courage.

71. In contesting the disputed title to a foot of land, the proceedings have often cost what would have purchased acres.

72. Treat strangers with civility; yield your confidence to those who are worthy; and break off all connexion with corrupt individuals.

73. Write not while anger lasts; a stroke of the pen is often more fatal than a stab with a dagger.

74. A father of a family should strive to keep his fortune good; but he should avoid extreme solicitude on that account.

75. The way to enjoy domestic comfort, is, to correct what is wrong in one's family with a mild firmness; and by overlooking what is offensive in our neighbours, we shall be enabled to live on a friendly footing with them.

76. If we have never had children, we are unacquainted with the cares and anxieties of a parent: we should never make light of those duties in which we are inexperienced.

77. The duty of a father is to correct the faults of his children; the mother's disposition is to excuse them; the father should correct them, but not too harshly; the mother ought to feel for their weakness, without too much connivance.

78. If your son has no intercourse, except with those whose language is good, it is impossible that he should contract a bad habit of speaking; if he is witness to none but virtuous conduct, he cannot plunge himself into vice.

79. It is rarely that the magistrate is disobeyed by one who has ever been accustomed to filial subjection.

80. From the aged we should not exact a complaisance that is troublesome: neither from those who are in narrow

circumstances, should we receive services that might put them to expense.

81. The burdens of life are borne more easily when we mutually assist each other.

82. We think the ancients were in darkness, only because we see them through the thick clouds from which we have ourselves emerged.

CHAPTER VI.

SELECTIONS FROM THE MORAL MAXIMS AND PRECEPTS OF CONFUCIUS.

1. In order to arrive at the perfection of our nature, we must be born again; our new birth consists in ridding ourselves of prejudices, so as for us to be exempt from error, either on the part of our passions or our reason.

2. The sovereign good consists in an entire conformity with correct reason, both in our opinions and our propensities.

3. We should let our reason, and not our passions, be the rule of our conduct; for reason will lead us to think correctly, to speak sensibly, and to act justly.

4. Correctness of judgment determines us towards truth, and inclines us to yield to whatever is consistent with reason:

5. Those who prize truth, and constantly make it their object of pursuit—who seek to discover their errors, and are bent on correcting them—are rightly called philosophers. Those individuals, who have satisfactorily acquainted themselves with truth, cannot be better employed than in serving the public, by imparting the treasures of their knowledge to others.

6. We should begin by instructing ourselves, and per-

fecting our reasonable nature, so as to arrive at that clearness of judgment which had been weakened and obscured by various passions, and then we may be capacitated for attempting the improvement of others. To this end it is necessary to have a deep insight into the nature of things, and to understand both good and evil; to preserve integrity of heart, and to regulate our whole conduct according to reason. When a man has thus reformed himself, there will be less difficulty in his reforming others.

7. Our duty towards our intellect is to raise it to as high a point of knowledge as is possible, so as to attain the highest degree of confidence in relying on our own judgment.

8. To pin our faith on another man's sleeve, and submit to be led by authority, deprives us of independence, and subjects us to just contempt.

9. In aiming at excellence, we should interest ourselves in whatever may tend to the discovery of the truth; we should endeavour to free ourselves from doubt, so as to supply conviction to our minds; we should discriminate between reality and fiction, and should act with resolution in adopting those opinions which we ascertain to be just.

10. He who would attain to a proper self-confidence, must regard nothing that is contrary to reason; must listen to nothing that clashes with reason; must avoid every expression inconsistent with reason, and yield to no notion by which reason is outraged.

11. These extravagant systems which men fabricate; those soaring notions which cannot be sustained; those unnatural dogmas which clash with the experience of every class in society,—ought never to be admitted as of weight, because they are contrary to reason.

12. Close your ears; persist in silence, and support continual solitude, rather than conform to, and yield your attendance on formalities and ceremonies that do violence to reason.

13. No regard should be paid by us to pretended supernatural authorities; and we should not desire to derive advantage from imposing on the ignorance of the people.

14. Whatever offers itself to our observation, we should consider it in every point of view; mark, learn, and inwardly digest it; and in all that relates to science, we should reject whatever is uncertain or doubtful.

15. No man can possess knowledge of every kind, but every one ought to learn and know what pertains to his duty.

16. We should be satisfied with knowing and doing what is generally suitable to be known and done. Our ideas of virtue should not be too visionary and transcendent, nor incompatible with practice; we should neither affect impossibilities, nor require more than is reconcileable with nature.

17. Those pretended sages, whose vanity leads them to affect a knowledge of what is beyond comprehension, adopt a part in which they are sure to miscarry.

18. Merely a professed love of truth, without pains taken to inform ourselves what it is, can only leave our minds in uncertainty and perplexity.

19. The faculty of the passions is natural to man, or rather, it is nature itself; there is a constant tendency to their being produced by circumstances; but the wise man regulates his passions by those restraints which are also furnished him by nature, inasmuch as they are the principles of reason.

20. Without the faculty of meditating, we shall be likely to stray into the maze of error, and become bewildered; we shall attain to no steady principles, and our knowledge will never be free from darkness and doubt; on the other hand, meditation alone will lead us to follow shadows, and we shall experience no solid convictions: act, but without neglecting to meditate; meditate, but without omitting to act.

21. Profoundly buried in our hearts, the emotions of the mind can only be known to those of us by whom they are experienced.

22. All immoderate passions are deviations from that continence which is the great rule of living.

23. True virtue consists in improving the mind, and in purifying the heart; in bearing good-will towards mankind, and in engaging them to love truth and moral excellence.

24. The just mean, in which virtue consists, is always the object of the wise; a wise man will not stop short of this point, but he never goes beyond it. The rule of the universal mean is natural; it is born with us.

25. A prudent man will always preserve the medium; but a foolish one is almost sure to go above or below it; the vulgar seldom observe it; and the cause thereof is, some think themselves too wise, and others think themselves not wise enough.

26. A prudent man will accommodate himself to his circumstances; if he is rich, he will not give himself up to luxury and inordinate pleasures, nor offend others by his pride and arrogance; if he is poor, he will still be honest.

27. A prudent man is cautious both in what he says, and what he does; and the fruit of his wisdom is, that, in time, he brings himself to say and do nothing which he would not wish to be heard and known.

28. A prudent man will agree in opinion with every one so far as is consistent with reason, but he will not yield his opinions for the sake of conforming with, and pleasing the vulgar; a foolish or unprincipled man will identify himself with the multitude, without choice or selection of his own, so that he will neither be consistent with reason, nor with justice.

29. I have met with many men who were but ill adapted for the sciences; but I have never met with any one who was by nature incapacitated for being virtuous.

30. Whatsoever is both honest and advantageous, is proper and becoming; and we are attached to virtue because it includes both these qualities. Virtue is an ornament that sets off the whole person of him who possesses it,—his interior and his exterior; to the mind it communicates inexpressible beauties and perfections; to the body it produces delightful sensations; it affords a certain physiognomy, certain emotions, certain manners, which are infinitely agreeable; and as it is the property of virtue to calm the heart, and preserve peace there, so this inward tranquillity, and secret joy, produce a certain serenity in the countenance, an air of goodness, kindness, and considerateness, which attracts every one's esteem.

31. He who possesses virtue, will always sufficiently recommend himself to others by his countenance; but he who speaks well of virtue will not always be found to possess it.

32. We cannot observe the necessary rules of life, if there be wanting these three virtues: considerateness, which enables us to distinguish good from evil; universal benevolence, which inclines us to love all men that are virtuous; and resolution, constantly to persevere in our adherence to good, and avoidance of evil.

33. He who applies himself to virtue, ought to be on his guard against three things: against love in his youth, when his blood boils in his veins, and his spirits flow with impetuosity; against disputes and ambitious strifes in his riper years, when his personal force is at maturity; and against avarice in his old age, when his strength is enervated and his mind impaired.

34. Let us be unremitting in our endeavours to acquire new virtues, and never be satisfied merely with those we may already have attained.

35. No man should torment himself because the world is not apprized of his virtues and his talents; let him rather

feel mortified if he knows not the world, and is mistaken in those things which he ought to embrace or reject.

36. If a good man is poor, humble, and despised, yet he will permit himself in nothing that is improper, in order to be relieved from this situation.

37. Born in a low condition, and brought up in humiliation, adversity has been my instructor, and much have I learnt therefrom.

38. O thou, who art the friend of goodness,—if thy talents and virtues remain buried in obscurity; if thou art noticed by none, but neglected by all the world; afflict not thyself on account of their indifference, nor feel indignant at their desertion; if thou art satisfied with thy own conduct, content with what thou possessest, and regardless about that which depends upon the opinion of others, and not on thyself,—then thou art approaching the height of excellence, and art affixing the last seal to thy perfections.

39. To relinquish the world and its honours, to be excluded from society, and not to be known amongst men; yet to feel no sad impressions or repinings on account of so great an obscurity, and never to repent of having resigned ourselves to it;—this extraordinary character can only be experienced by privileged minds.

40. The erudite scholar, who applies himself to literature, and who blushes at wearing an inferior coat, or to be seen partaking of a mean repast, does not merit that he should be named as a philosopher.

41. To find one's self in coarse and shabby trim, and not blush on coming into the presence of a well dressed friend, displays a strength of mind rarely to be met with.

42. It is only by unwearied attention, and by unremitting efforts, that we can keep in the strict line of duty, which, nevertheless, may be distinguished at the slightest glance.

43. If we perceived not at once what is unjust and shame-

ful, how could we be able to guard against mistakes in practice.

44. The wise man seeks for the cause of his errors in himself; the fool, excusing himself, seeks for it in others.

45. Strive to be pure in thought; if our mind is free from evil, our actions will be so also; let us never intend, much less commit a wrong act.

46. Does any thing improper offer itself to the eye? see it not; does it strike the ear? hear it not; is it on our tongue? speak it not.

47. Sincerity of heart is the first of virtues; nothing is so indispensable in the commerce of society, as sincerity.

48. In the midst of candour, and while we are incapable of any dissimulation—if we are not well-acquainted with the world, it may happen, through our own simplicity and the guile of others, that we fall into a thousand embarrassments, to extract ourselves from which, will be found very difficult; it is necessary then to combine a knowledge of the ways of the world with an entirely harmless disposition on our own part.

49. We can only acquire the management of our will by extending and perfecting our knowledge, as far as is admitted by humanity, reason, and the nature of the world.

50. We should behave ourselves at all times towards others, the same as we would wish their conduct to be towards ourselves.

51. He who sincerely and truly measures others by himself, obeys that law naturally imprinted in his bosom, which dictates to him, not to do to others what he would not they should do to him; and whatsoever things he would that men should do to him, to do even the same to them.

52. Is there any one maxim, by which a man may regulate his whole life? It is simply to act towards others as we would desire they should act towards us; we need but this rule alone; it is the foundation and principle of all our duties.

53. Let us, then, regard our neighbour as ourselves; let us use the same standard, in judging ourselves, as that by which we judge others, and estimate their sufferings and enjoyments according to our own; so shall we fulfil the laws of true charity.

54. Have we, in any manner, done wrong to another? Let us not be backward in making reparation for it; not hesitating an instant, but nobly breaking through the restraints of pride and shame that would be our hindrance.

55. Return a good deed by the like; but never revenge an injury.

56. To return good for evil, and not to resent injuries, can only be the act of a great mind.

57. We should abhor the crimes of the wicked; but, if they are reclaimed to virtue, we should receive them to our bosoms as though they had never erred.

58. We ought to be so far indulgent and liberal, as to overlook the offences of others when they show signs of true repentance; our deportment should then be such as to relieve them from an uneasy sense of their former conduct; that so they may lose sight of the disgrace and degradation, which can now only have the effect to discourage them in their adherence to a more virtuous course of life.

59. If we have fallen into errors, we should recollect that it is possible to retrieve our characters; we have but to break asunder the ties which attach us to guilt, and then we may be able to surmount the obstacles that prevent us from regaining the path of virtue.

60. Nothing is more ridiculous than blaming the faults of others, when we exhibit the same faults ourselves.

61. We should cultivate peace and good-will towards all men; but we should form intimate connexions alone with those of wisdom and probity.

62. Never make a friend of a worse man than yourself, but of him who is wiser and better.

63. We should mildly caution our erring friend, and reconduct him into the right path; but, if our remonstrances prove useless, and we find that he is obstinately bent on his own destruction,—then it is right to abandon him, and not render ourselves ridiculous by a vain importunity.

64. Could remonstrances rectify faults that have been already committed, then silence would be criminal; but nothing is colder than the advice by which it is impossible to profit.

65. Three friends are useful to us,—a candid friend, a faithful friend, and a friend who will listen to what we say—who will consider of what is said to him, and who speaks little but to the purpose. Also, three are pernicious: the hypocrite, the flatterer, and the great talker.

66. For the well-regulating of our family, it is first necessary that we should well-regulate ourselves.

67. To maintain love and concord in one's family; to cause virtue to prevail amongst those who are subject to our control,—this is to govern to some purpose; this is to exercise a useful and honourable magistracy.

68. An amiable woman is the source of satisfaction and happiness to her family.

69. By the manners of the children, we may judge of the temper of the mother.

70. We should eat, without yielding ourselves up to the indulgence of the appetite; live, without caring about the luxuries of refinement; act with caution; speak with prudence; and not applaud ourselves.

71. From all we hear, we should make a prudent selection; should preserve silence respecting what we think doubtful, and even be circumspect with regard to that which we think certain: thus, we shall seldom err in what we say.

72. It is difficult to act well: can it be easy then to speak well in haste and without reflection?

73. The tongue is the index of the heart; and what the latter harbours, the former cannot always conceal.

74. When a person's discourse seems studied for effect, and is, in all respects, flattering, it is then we may suspect his sincerity.

75. Beware of the mouth that is dangerously eloquent, and practised in the specious arts of dissembling and flattery.

76. We should be careful how we conduct ourselves in our own dwellings, and should do nothing at home for which we might blush, were it known abroad.

77. We should never affirm what we do not know to be fact; and never undertake to do a thing of which we have not well considered the consequences.

78. Unaffected manners should be accompanied by simplicity of dress and ornament.

79. When beauty and exterior grace are combined in happy union, together with native candour; when, without excess or deficiency, these set off each other in agreeable variation; thence result the perfections of a polished man.

80. Preserve a calm and serene countenance; nothing will conciliate more powerfully the hearts of others towards you.

81. Equals should place confidence in each other.

82. The sordid mind is wrapt up in self; it is capable of none but interested affections; it, in some measure, makes a profit of friendship; calculating in all its motives, it does not perform good, it sells it.

83. There are persons who are beneath our conversation; if we conversed with them, our words would be lost.

84. Act in no way that is unhandsome, even though you should have art enough to make your conduct approved;

the eyes of men may be easily deceived for a time, but a knave will always be in danger of detection.

85. To what purpose are attempts at dissimulation? For that which a man is in himself, that, he will, in the end appear to other people.

86. Long experience is required to know mankind. When young, I thought that every word a person said accorded with the sentiment of his heart. But now I am sensible of my mistake, and before giving credit to words, I wait to find them confirmed by actions.

87. An honest heart makes an open countenance.

88. What is that base man good for, whose language is deception, and who is ever wanting in his engagements.

89. A bad man is hateful; but, if he perceives that he is hated, he becomes still more dangerous.

90. A man of studied words, and smooth countenance is seldom an honest man.

91. It is difficult to distinguish the worthy from the worthless. Nevertheless, we should observe our man; consider how he acts, and what he meditates; push still farther our investigation, and penetrate his aim, and ascertain the end he purposes to obtain; if we suspect an intention to deceive us, we should not stop here, but mark the taste and inclination of him who wishes to be deemed good; if he appears to be sincere and upright, but, at the same time, seems to act constrainedly; if the source of his pleasures and his happiness are proved not to be derived alone from the purity of his actions; then we must not view his professions as sterling, but always suspect that his honesty may be of short duration.

92. But we should not, without good reasons, thus intensely scrutinize the hearts of men; to be strict in criticising ourselves, but to view others with indulgence,—this is the way to avoid ill-will.

93. The solid, upright, and sincere man, who weighs the

expressions of himself and of others ; who adheres to his duty, and never swerves from what is just ; who watches the countenances and manner of those who address him, and adopts not their opinions without reflection ; such is the man I call prudent.

94. Promises ought not lightly to be retracted ; we should see well that what we promise is just, and that it can be completed.

95. What we do, should be done with a good will.

96. Perform your promise if it be not contrary to equity ; for justice is before every promise.

97. If we undertake to conduct an affair for another, we should attend to it, with the same application and strictness as if it were our own concern.

98. Eschew vanity and pride. Even though you exhibit all the knowledge and ability of the ancients, if humility be wanting, and you are wanting in charity,—you have attained to nought, and you are placed the lowest in the scale of moral gradation.

99. Great riches are attended by great cares ; a large family, by numerous solitudes ; and a long life, by protracted sufferings.

100. In our opportunities for enriching ourselves, we should never lose sight of honesty.

101. Those, who are determined on rising in the world, will stick at nothing that is mean, base, and contemptible, provided only that it may further their purposes.

102. An avaricious man cannot see the fertility of his own fields.

103. Perseverance may make but a slow progress, but it slackens not its efforts in whatever it undertakes, and in the end it is successful.

104. He who is ever in action, but never reflects, will in the end lose his pains ; whoever is always meditating, but never acts, will also find himself in the back ground.

105. To make much of little things, and little of great things, is neither consistent with reason nor prudence.

106. It is difficult to get along with people of contracted minds and small attainments; when noticed, they become familiar and presumptuous,—and if we pay them but little attention, they then complain that we slight them, and we incur their animosity.

107. Age should be respected, and those who suffer under infirmity or poverty, should be relieved and supported.

108. The defects of parents ought never to be visited on their children. If a father, by his faults, renders himself unworthy of respect, the son ought not to be despised, if he do not render himself personally odious.

109. The father's folly and misconduct cannot justly affect the merits of his son, nor deprive him of respect.

110. A child is in duty bound to love and obey his parents; but if they permit themselves in any shameful faults, they ought to be made acquainted therewith; but it ought to be done with modesty and affectionate deference; and if, whatever precaution be observed, a harsh repulse is met with,—the child should preserve silence for a time, but not entirely desist: counsels given to parents may draw antipathy and severity upon the child, but, in this instance, they should be borne without murmuring.

111. Justice, and not valour, merits the first place in our esteem.

112. Brutal courage leads to insolence and bullying.

113. Firmness, if not wisely tempered, degenerates into perverse obstinacy.

114. Of what use is an extraordinary talent in speaking? To oppress others with a sense of our superior eloquence, is only to make for ourselves enemies.

115. Despise that studied eloquence, by which the ears are charmed; that complacent and deceptive smile by

which he is flattered who is to be gained over; and that excessive politeness which is calculated to bespeak your good opinion: they are the arts of perfidious and unprincipled men, who say whatever they think may serve their purpose, without the least regard for truth.

116. Let our speech be intelligible, and let that be sufficient.

117. In early ages, men studied for the sake of their own improvement; they sought after knowledge in order to arrive at wisdom: the object of study at the present day, is to shine in the eyes of others, and to obtain honours, riches, and vain applause.

118. Every injury done to an individual is an offence committed against the community. As far as justice requires, let injuries be punished.

119. It is well to terminate a lawsuit speedily, but it would have been better had it never been commenced.

120. Being admonished of a fault, he observed, "How fortunate am I to meet with a person who will correct me."

121. Being in the company of working men, "I would," said he, "willingly become a working man myself, and learn some trade, though it might be deemed low; well knowing that nothing can be low which is useful to the public."

122. Offended by being called wise, he remarked, "I only appear wise to those who are not so."

CHAPTER VII.

SELECTIONS FROM THE MORAL REFLECTIONS OF DEMOCRATES.

1. Life is transient; the world is a spectacle; we enter; we look on; the scene closes; all is over.

2. Not personal advantages, nor all those of fortune, procure happiness; it alone can be found in uprightness and integrity.

3. He is happy who combines a sound judgment with the gifts of fortune.

4. The good are distinguished from the bad, not only by their actions, but also by their minds.

5. There are some happy characters, who, without studying to acquire good sense, act conformably thereto all their lives.

6. Proper conduct, and not fine words, does honour to virtue.

7. We should refrain from doing wrong, not through fear, but because it is our duty.

8. Fools are not taught by reason; adversity must instruct them: a simpleton has sometimes been known to become wise in misfortune.

9. There remains one sweet consolation to the unfortunate, provided they have done their duty.

10. You have committed a base act; be yourself the first to blush for it: he who repents for having done wrong, is not yet lost to virtue.

11. Many words are not required from us; it is only desired that we should state the fact.

12. It is an offensive presumption, to wish to prate on every subject, and be willing to listen to nothing said by others.

13. People who delight in contradiction, and who busy themselves about every thing, suffer one disadvantage; that is, they are thoroughly conversant with no one subject that is really useful.

14. Is it not scandalous to seek to dive into the affairs of others, and yet not be acquainted with our own?

15. He who is continually deferring it, will never complete his purpose.

16. Those who are constantly complaining, will never retain their friends long.

17. Before accepting a favour, we should reflect well on the mode by which we can show our gratitude.

18. How often may charity be exercised at a little cost ! A trifling benefit, granted in season, may sometimes save the honour, or the life, perhaps, of him on whom it is bestowed.

19. Watch the bad closely, lest they seize an opportunity to do you an injury.

20. It is right to oppose and counteract the designs of an unjust man ; if we have it not in our power to do so, we can at least refuse to become his accomplice.

21. All is lost when the wicked serve for example, and the good are objects of derision.

CHAPTER VIII.

SELECTIONS FROM THE MORAL SENTIMENTS OF DEMOCRITUS.

1. IN the infinite space, there are innumerable worlds, or material globes, each subject to the force of a general action that effects changes in all particular bodies..

2. Nothing has ever been produced from nonentity, nor can the constituent material of any thing that exists ever be annihilated.

3. Universal motion or existence, must necessarily be eternal existence.

4. The natural motion or order had not any beginning; but is eternal.

5. The mind has no conception of any thing but what it received by impressions from surrounding objects ; that is to say, there is nothing in the understanding but what is derived through the use of the senses.

6. Many men, not understanding the nature of moral dissolution, are miserably distracted with fears,—fancying and feigning to themselves wondrous things, as if they would be in a predicament after their deaths.

7. The end of all our moral attainments is tranquillity of mind.

8. To be happy, it is necessary that the mind be perfectly at ease, in such manner that, being constantly satisfied, it may neither be troubled by fears, superstition, nor any other passion.

9. Satisfaction of mind, to be permanent, is not to be derived from frail and transitory pleasures; the only mode by which it can be enjoyed is to dispense with melancholy, and avoid thinking of sad and afflicting subjects.

10. There is no occasion for our being concerned about the future, but it is wise to consult for present enjoyment, without embarrassing ourselves with responsibilities; for he who would live constantly happy, should restrict his attention to that which affects himself, or at least not undertake any thing but what he can agreeably perform.

11. Tranquillity, or peace of mind, which is also called wisdom, is a thing so desirable, that its value is beyond all estimate; possessing it, we wonder at nothing; we fear nothing; and we enjoy every thing;—for, when we know how properly to frame our manners, order our actions, and moderate our desires, we are continually happy.

12. Profligacy, or vicious indulgence in sensuality, depraves the very talents which nature has not denied us.

13. It is well not to forget, that there is nothing improper in nature, and that what seems to be so, is the fault of bad education and misrule.

14. Temperance augments enjoyment.

15. The worst disease of the mind is insatiate avarice.

16. A prudent use of wealth conduces to the practice of liberality, and ensures the means for relieving others; he

who parts with his money foolishly, makes it the prey of every one.

17. A cheerful man is happy, though he possess but little; a peevish man is uncomfortable in the midst of affluence.

18. Poverty and riches are truly the names of want and sufficiency: he who wants, ought not to be called rich; nor he who wants not, poor.

19. He who enjoys what he has, without regretting the want of what he has not, is a happy man.

20. A good man cares not for the abuse of bad men.

21. We had better blame our own faults than those of others.

22. It is the office of prudence to avoid being injured, if possible; but after an injury has been received, a regard for our own tranquillity will preserve us from a desire of revenge.

23. To praise the deserving is well; but to praise what is ill, is the part of a deceitful person.

24. 'Tis easy to praise, or to blame, when we ought not; but both are signs of a depraved disposition:

“ 'Tis easy wickedness to circumvent;
For, while on gain alone it is intent,
It blindly strays, and any way is bent.”

25. Those who commit acts that deserve punishment, ought to suffer the consequences.

26. He who happens to have a good son-in-law, has found a child; he who has a bad one, has lost a daughter.

27. The galaxy, or milky way, is occasioned by the combined light of a multitude of stars.

28. He laughed at the folly and vanity of mankind, who are distracted by conflicting cares, and are at once the prey to hope and anxiety.

29. He taught his disciples that the mind terminated with the decease of the body; and, therefore, that they should

give no credit to the pretended existence of spirits or souls: he entirely rejected the notion of deity.

30. Lucan says, that Democritus appeared undaunted, because he was fully persuaded that the senses, or mind, ceased with the discontinuance of the faculties of the body.

31. While sitting at his midnight lamp, busily engaged in writing, he was suddenly intruded on by several young men, who, thinking to terrify him, had clothed themselves in black garments and put on masks, pretending to be ghosts: but he coolly requested them not to play the fool, and went on with his studies.

32. He told Darius, who, after the loss of his wife, was inconsolable, that he would raise her from the dead, if he could produce three persons who had gone through life without suffering adversity; and the king's sorrow was, in some manner, soothed by his unavailing inquiries to find such persons.

CHAPTER IX.

SELECTIONS FROM THE MORAL PRECEPTS, &c. OF DEMOPHILES.

1. It is in the bosom of temperance that the mind collects all its forces; it is when the passions are calm, that we can view things in their just light.

2. Do that which you think right, without being influenced by the expectation of praise: forget not that the vulgar are bad judges of the credit that should be given to actions.

3. It is the acquisition of no contemptible science, to know how to bear with the ignorance of fools.

4. Make no account either of a fool's contempt or of his praises; view his whole life as of no account.

5. Confide in the conduct of a man, and not in his words; we every where find people acting ill and talking well.

6. It is much more useful to commune with ourselves than to converse with others.

7. In prosperity the prudent man provides resources against adversity.

8. There are no real possessions but those of the mind; these can be imparted without diminishing them; they are even increased by communicating them.

9. It will not be long before the injuries thou hast done to others, will recoil on thyself.

10. Falsehood cannot long be sustained; it deceives but for an instant.

11. The mischievous man, justly tormented by the consciousness of his crimes, carries his punishment in his own bosom.

12. Esteem the stranger who is just, more than thy nearest relative who regards not justice.

13. It is with young persons as with plants; by the first fruits that are borne, we may know what to expect in future.

CHAPTER X.

SELECTIONS FROM THE MAXIMS OF DIOGENES.

1. The end of life is a just use of our reason in the perception of natural ideas, and in the rejection of unnatural notions.

2. The end of philosophy is to subdue the passions, and to qualify us for every condition of life: no event can happen for which the philosopher is not prepared.

3. Liberty is the greatest good, and the foundation of all the rest.

4. The abject and stupid are slaves even under a democracy ; the sage is free, though bound in chains.

5. Covetousness is the metropolis of all the vices.

6. Nothing can be accomplished without labour, and with it, nothing is too difficult.

7. When we stretch forth our hand to a friend we should never clutch our fist.

8. Strength of mind, as well as physical force, is chiefly to be acquired by exercise and habit.

9. Our passions grow the more intense by indulgence.

10. Against passion, we must oppose reason.

11. Even the contempt of pleasure, may, by the force of habit, become pleasant.

12. Difference of rank in society originate from the vices and follies of mankind, and are, therefore, to be despised.

13. An inordinate affectation of gravity, in a man's manners, may have the effect to impose upon some, and exact a kind of respect ; but such ill-mannered men are always disliked.

14. No state of life can be more miserable than that of a completely destitute old man.

15. Those persons who are alarmed by their dreams, do not heed, nor feel any concern about what they do while they are awake ; but they disquiet themselves much, and their greatest business is, about the fancies of their discomposed brains during unsound sleep.

16. How can death be an evil, as it is never felt when it is death ?

17. Would you be avenged of your enemy,—be virtuous, that he may have nothing to say against you.

18. To one who reviled him he said,—“No one will believe you when you speak ill of me, any more than they would believe me, if I were to speak well of you.”

19. Seeing a young man blush, "take courage," said he, "for that is the colour of virtue."

20. He said, "when he looked upon seamen, men of physical science, and philosophers, that man was the wisest of all beings; but when he looked upon priests, prophets, interpreters of dreams, or persons inflated with self-consequence, then, that nothing was so contemptible as man."

21. Accosting one who had just undergone the ordinance or rite of sprinkling with water, or baptism, and who affected much sanctimoniousness on the occasion,—“dost thou not know,” said he, “that the errors of life are no more to be washed away with water, than errors of grammar?”

22. Seeing a woman lying prostrate on the ground in prayer, and being desirous of reproving her superstition,—“how now,” said he, “are you not ashamed that your God should see you in this unbecoming posture?”

23. When in the temple of Neptune, the pictures of those who had escaped from shipwreck, were pointed out to him, and he was asked if he thought it folly to invoke the God in a tempest? “Where,” demanded he, “are the portraits of those who were drowned?”

24. He did not spare the vices of the rich and powerful, and he ridiculed the religious superstitions of the age, which gave great offence; and the consequence was that he suffered much obloquy, and was made the subject of ludicrous and disgraceful calumny.

25. Diogenes readily admitted that he had exhibited some extravagance in his philosophy;—"I have acted," said he, "like the leader of a band, who pitches his key-note a little too high, in order to prevent others from being too low."

CHAPTER XI.

SELECTIONS FROM THE MANUAL OF EPICTETUS.

1. Death is not an evil; it is the idea we have of it which makes the word so terrible.

2. Expect not that events should conform to thy desires; but reconcile thy desires to events: this is the way to be happy.

3. Men are harrassed, not by things themselves, but by their opinions respecting things.

4. Dost thou wish that thy desires should always be gratified? Form none but what it depends on thyself to satisfy.

5. Wouldst thou be truly free? Expect nothing from others; neither be concerned for ought that depends on others, unless thou wouldst necessarily be held in trammels.

6. Content thyself with desiring nothing, nor apprehending any thing,—with moderation, prudence, and self-command.

7. To die at once, by starvation, exempt from fear and mortification, would be preferable to living in abundance, if we were surrounded by continual terrors.

8. Make use of those things which are necessary, such as eating, drinking, clothing, houses, servants, &c., only to the extent required by thy simple wants; and set thy face against every thing that savours of ostentation or luxury.

9. Our personal wants ought to be the measure of our riches; by reducing the former within bounds, we shall always be able to preserve a just mean.

10. Be not nice about being seen while engaged in doing a thing thou hast judged it proper to do; although people may represent it in a false light.

11. Henceforth prescribe for thyself a fixed rule; a

certain and constant character, which shall serve thee as a law, and from which thou wilt never deviate, whether thou shouldst be in the midst of society, or alone in privacy.

12. A sure sign of stupidity, is to be concerned much about one's person; our chief attention should be given to the improvement of our minds.

13. In conversing with thy friends, refrain from speaking incessantly of thy own exploits, and of the dangers thou hast encountered; for though thou mayest feel a pleasure in recounting them, none will be felt by others in listening to thy accounts of thyself.

14. Avoid contention, particularly in convivial parties.

15. In general, speak but little; say no more than is necessary, and that in few words.

16. We shall speak but seldom, if only when there is occasion for it: we should not permit frivolous subjects to occupy our attention.

17. Never laugh long at a time, nor often, nor excessively, i. e. boisterously.

18. Avoid, as well playing the parts of a jester and buffoon; it is a dangerous habit, and thou wilt run the risk of adopting, insensibly, the manners of the vulgar, and of losing the respect of thy friends.

19. All disputation with the ignorant should be avoided.

20. A habit of talking obscenely is equally dangerous: if thou art present at such discourse, and the occasion be favourable, reprehend sharply him who allows himself in such an impropriety; or at least thou canst make him sensible of thy displeasure by thy silence.

21. Solitude is not removed by a *man*, but by a companionable, honest man.

22. Engage in no undertaking without considering beforehand the necessary steps for its completion, and the effects to ensue from the operation which thou contemplatest; examine into thy means and see that the task which thou

imposest on thyself is not disproportionate with thy capability.

23. Never call thyself a philosopher, nor waste superior maxims upon the ignorant ; but practice all that these precepts inculcate.

CHAPTER XII.

EPICURUS.

"First Athens, life with greatest comfort blest,
When it produced a person of such worth,
Whose breast contained, whose lips all truth brought forth."

And,

"Dispensing gifts acquired by his own breast,
He roused his soul to break the narrow bounds
Which fetter nature."

Also,

"Thou chiefest glory of the Grecian state,
Thy paths I'll trace, resolved to imitate.
Thou, parent of philosophy, hast shown
The way to truth by precepts of thy own."—**Lucretius.**

**SELECTIONS FROM THE DOCTRINES OF EPICURUS, (GATHERED
CHIEFLY FROM THE LIVES OF THE ANCIENT PHILOSOPHERS
BY DIOGENES LAERTIUS.)**

1. Philosophy is the right exercise of reason, in the pursuit and attainment of a happy life.

2. A happy life consists in tranquillity of mind and health of body.

3. To correct the disorders of the mind, no one is either too young or too old ; and he who pretends that the time for reflection is not yet come, or is past, is as he who says that the time to live well and happily either is not yet come, or is quite gone.

4. It is philosophy alone which possesses its followers of an assuredness, and an immunity from all vain fears and base passions ; whence it behoves us to apply ourselves to it, that we may be truly free.

5. Happy are those who possess by nature a free and vigorous intellect, and who live in a country where they can prosecute their inquiries after, and declare the truth without constraint.

6. Some acquire knowledge without assistance ; and some require help, and would not advance beyond the point reached by others, but follow well.

7. The acquisition of knowledge is so solid a good in itself, that it can never be lost.

8. As nothing ought to be deemed more valuable than truth, we should proceed towards its discovery by the most direct and natural means, neither devising any fictions ourselves, nor suffering ourselves to be imposed upon by poets, priests, or logicians.

9. It is not in poetic fiction, but in the great expanse of nature, lying open to observation, that the proper field exists for making our researches after truth.

10. A man of sense will not permit himself to be beguiled by the sophistries of oratory ; and as he exacts no more from grammar than congruity, so neither will he require more from rhetoric than perspicuity ; but he will confine himself to the use of a plain and familiar style.

11. A man who reflects will not assert a thing of which he doubts, nor, imagining that he knows every thing, will he presumptuously affirm his opinions without hesitation ; but he will only maintain those positive axioms which are certain and indisputable, as being built upon experience.

12. A man, who is well-grounded in principles, will not waver, nor recede from the convictions which he has grounded upon science ; nor will he, like those who are prescribed to by scholastic rule, pretend to philosophize

concerning nature, yet not in the manner things, themselves require, but according to vulgar opinion.

13. The scholar profanes the honour of his profession when he abandons truth and entertains notions that are fabulous, or mounts up into the supernatural; for, as philosophy is nothing else than a due inquiry into nature, fiction can only prove an obstacle to the attainment of a true insight into facts.

14. Though ethics treat of the directing of manners, in order to enjoy a happy life, yet physics, which respect the contemplation of nature, form an essential part of philosophy.

15. If to be free from those notions which cause our apprehensions and dread of fancied supernatural spirits, and for even death itself to breed no disturbance in our minds, is of importance concerning our condition, as well as the ascertaining the just bounds of our desires, and the judging to what degree our griefs may be assuaged, then, we necessarily stand in need of physiology, or the explication of nature.

16. Because, it is not possible that we should arrive at the good of knowledge, without having surveyed the nature of things; but as children in the dark tremble and are afraid of nothing, so we, miserably groping in the darkness of ignorance, fear phantoms that are but of fabulous existence, and fancy to ourselves notions of things that shall happen; it is necessary, therefore, that this terror and darkness of the mind should be dispelled by impressions, derived from reason and nature.

17. The perception of the reasons of naturalists needs no more than the use of terms that are ordinary and perspicuous.

18. Of the word nothing more is sought than the use or signification; but of the thing, the truth.

19. Truth is that which exists in the nature of things;

it is that very thing which is, and no other ; it is all one, to say a thing exists, or, that it is true.

20. All ratiocination depends upon what has been subjected to the senses ; and it is necessary that the senses first be corrected, before the reason which is founded on them can be true.

21. Taking away the certainty of the senses, and by that means destroying the general knowledge of things, we take away the correct rule of life and action.

22. We may see that a thing near at hand, is square, and yet it may appear round afar off ; and the use of science is the rectifying our judgment, by supplying such defects of our senses, and thus grounding more firmly the confidence and security of life.

23. All phenomena, or things presented to our senses, are true, and conformable to nature and reason ; but experience and knowledge are requisite for discriminating their appearances, and for forming our opinions justly.

24. After we have considered a subject in every point of view, we adhere to that understanding of it which is obviously confirmed by sense, and thus our opinions become founded in principles.

25. Genuine words are but those which are principles ; they are but things which are natural ; and that which is generally couched under each word, should be something perspicuous and manifest, and be apprehended by the mind as a definition.

26. In speaking, we should make use of such words as are common and perspicuous, lest either our meaning be not understood, or there be occasional and unnecessary waste of time in explanations.

27. We should endeavour to comprehend the force and meaning of the terms we hear used, lest either their obscurity keep us in ignorance, or their ambiguity lead us into errors.

28. If any man show a disposition to cavil and shuffle in verbal equivocations, an explanation should be insisted on; for by this means his tricks will be detected, and his arts will expose themselves; and instead of being able to entangle his opponent, he will display himself as a ridiculous sophister.

29. We clearly, then, avow our scope to be, that, through the perspection of the nature of things, no disturbance, neither from phantoms of the imagination, nor from death, nor from the unknown ends of desires, nor in any other way, should be experienced by us.

30. Now the things which this contemplation fathoms, being so many and so various, it seems very profitable to provide some proper compendium of the science of nature, that whosoever will apply his mind to the chief arguments of things, may be assistant to himself, according to the measure of his knowledge, in the contemplation of natural objects or realities.

31. To begin, then, with the universe: it is manifest that it so named, forasmuch as it extendeth to whatever is, even beyond the sphere of our senses, and infinitely.

32. The use of the knowledge of the universe, is to set our minds at rest.

33. That there are bodies in the universe, sense attests; whence it is necessary to deduce conjecture from analogy with known principles for that which is not manifest. Every comprehended extent, or finite sphere of the universe, must have its processes connected with a like system of order, and consequently, the natural mode must necessarily extend infinitely: nothing natural can exist, unless in contact with that which is also natural.

34. That which has not extremities, doubtless is not finite; and consequently, the universal existence is infinite.

35. Highest or lowest cannot be attributed to the universe, as these terms can only be applicable to the relative

position of one body with that which is immediately connected with it; but in infinity, which hath neither extremes nor middle, no such relation can be imagined.

36. To this is consentaneous, that the universe was ever what it is now; and such as it now is, it ever will remain; for there can be no changing it into a different thing; and besides the universe which extendeth infinitely, there is nothing: the universe cannot be separated from its attributes.

37. The uniformity of nature could not be preserved, if its principles were not certain and universal.

38. The universe exists eternally, but only in its principle, which is the universal mode, producing and reproducing continually, by changes of its own substance: there is a perpetual succession of rise, growth, and decay of every kind and form.

39. When one object passes away and is succeeded by another, the cause of the disappearance and reproduction still remains, as it is an eternal operation; the powers of production, preservation, dissolution, and renovation, reside in nature; they are attributes of nature: every thing is renewed in the bosom of death.

40. There is nothing immutable, unalterable, and eternal, except the nature of the universe, or the universal order of existence; particular conformations only pass into others: dissolution is not annihilation, but merely decomposition.

41. All compound substances, or particular organizations, are mortal, or liable to termination.

42. The constituents of every substance pass into infinite combinations.

43. Formation and dissolution are only mutation and alteration of substance; no substance is formed of any material which had not a previous existence, but only that form which the material now assumes, is a new modification, and it succeeds to a different denomination.

44. Things go not into nothing, but there consists and persists a nature which cannot, in any part, or by any means, admit of a privation of its principle, and so be dissolved into nothing.

45. From nothing, nothing can be derived; and if aught could be annihilated, all things must perish absolutely, there not remaining any substance into which they could be changed.

46. Rightly, therefore, is the universe pronounced to be immutable; as there is no space beyond it to which it can be moved; so also, as it admits neither of increase nor decrease—creation nor annihilation:—and neither commencing nor ending its duration, it is therefore absolutely eternal.

47. There can be no first principle or origin, for that which is infinite. No operation can take place in the universe different from the order of infinite action, and the existing order must be the eternal order. The principle of ever-changing forms, but ever to be unalterable in mode, cannot but be eternal.

48. The universe is an infinity of habitable worlds. It is absurd to suppose a finite number of planetary bodies only to exist in the infinite universe; it is not possible but that there must be also an infinite plurality of habitable globes.

49. That crude elementary condition, inferred by the term *eternal chaos*, has existed only in imagination. Desolations can only be partial, and they occur by means of the accidents, or natural causes, which operate in the universal order. Time alone is required for tracts of the most extensive devastation again to become fruitful and peopled, and again to present the agreeable and happy scenes of a flourishing country.*

* When a youth, Epicurus consulted his masters concerning the meaning of the word *chaos*, who, not being able to explain it, referred him to the philosophers; and this first turned his attention to the study of nature.

50. Time is the course of the world. Time is not any thing of itself, but only attributed to the action of things relatively by cogitation, as they are conceived to persevere in their present state, or to cease to be, or to have had a longer or shorter continuance, and to have it, or to have had it; or that they shall have it, or shall have had it: whence we are not to view time as a substantial entity, but consider it merely as the measure of events.

51. Mind ceases with the dissolution of the organization that supplies its faculties.

52. The universe is not a thinking being; not an imaginary principle termed Deity; its necessary properties admit of no intelligent comprehension in space; it is not the production of design, nor can have had a first cause.

53. Those who affirm the system and disposition of all (as though the term *all* could be applied to the universe) to be contrived and sustained by the power and reason of an infinite mind, do not perceive that in infinity, there can be no conjunction of sense and motion, nor any sense in the least degree, where nature itself could feel no impulse—where there were not material organs: we are unable to conceive how a mind can exist without substance annexed with it.

54. With what eyes could Plato look upon the infinite world, and conceive it comprehended—finite—made and built by a fancied comprehender or god? What materials, what diagrams, what engines, what assistants in the interminable job? How reach infinity?—infinity with which the vastest extent comprehended by the imagination cannot compare in ratio. But, what is most remarkable, he gives us a world created, or having a beginning in time, and yet affirms it to be eternal. Can we admit him to have had the right use of his reason, who was capable of think-

ing a thing to be everlasting and yet to have had a commencement ?*

55. To what end should this god, which he fancies, light up the sphere around him? If he meant to better his habitation, he must then have lived eternally before in darkness. If for his pleasure,—what pleasure could that be to god, were there such, which he could so long have wanted? Was something lacking to his felicity? Then he was not happy, to whom any thing could be wanting to his felicity.

56. Some will say, that these operations of god were for the sake of men. Do they mean the wise? Then this fabric was made for a very few persons. Or for the foolish? There was no reason he should do such a favour for those he knew would prove wicked.

57. Again,—what hath the said god got by the affair? since it is admitted that all worldly conditions are most miserable. Or did he make the world and men, that he might have some to worship him? But what doth the wor-

* It would be tedious to show the inconsistency of Plato's doctrine: he sometimes denies the propriety of asserting a father of the world, and thinks we are not to make too strict an inquiry into the nature of deity. He will have god to be an incorporeal body, which would be no conceivable being, for it necessarily must be destitute of sense, prudence, and pleasure, which are all comprehended in the vulgar notions of his attributes. He likewise affirms that the world, the earth, the heavens, the stars, the wind, and those gods delivered down to us by our ancestors, constitute the divinity. These opinions, taken separately, are apparently false; and together, they are directly repugnant to each other. His fanciful notions seem also to have given a romantic and enthusiastic turn to his conceptions on morals, and his ethical doctrine is, in some particulars, defective, and, in others, extravagant and absurd.

Strength and heat of fancy prevailing in his composition, over judgment, he was too apt to soar beyond the limits of actual being, and range in the imaginary regions of abstracted ideas; and on which account, though there is always a vastness and sublimity in his manner, he did not philosophize always according to truth and nature.

In such a wonderful maze of words, says Brucker, does Plato involve his notions, that none of his disciples, not even the sagacious Stagyrus, could unfold them; and yet we receive them as sacred mysteries, and imagine that our intellects are too feeble to penetrate the conceptions of this divine philosopher!

ship of man advantage a god, who, they say, needeth nothing? Or, if he respect men so much, that he made the world for their sake, why did he make them frail and mortal? Why did he subject those whom he loveth to all evils?

58. It is plain that the notion of a god's existence, is founded alone on the impressions which nature itself hath made on the minds of uninformed men.

59. Not comprehending the fact of the necessary eternity of the universal conditions,—unable to perceive that the infinite natural phenomena necessarily form the perpetuity,—the ignorant have recourse to the aid of a magical phantom, whose assistance they would not seek if they understood the boundless region maintained by the union of modifications, or chain of causes. Thus they impose on themselves an eternal mystery which they dread day and night; for who can be free from the fear of a power that, they fancy, controls, and animadverts on, every thing; one by whom every thing is inspected—a prying, ever-busy invisibility?

60. We should beware of referring the infinite natural operations to ourselves. Our globe is but a trifling point in the universe to which the weakness of ignorance has fixed its limits.

61. That which confounds our imagination, is the false measures we apply to time and space. To judge of the duration and extent of our earth, we should make the attempt to place it in comparison with the infinite and eternal universe: we should then find that the globe, even were it a million times larger than it is, is subject to the general affection or principle of change, and as much the creature of natural accident, or necessary processes, as the molecule.

62. The course of the natural process consists of the universal combination and action of the material and eternal

orders of being, the energies of each individual part of which are constantly exerted.

63. The closer we observe the intimate relation maintained between one thing and another throughout the world, the less we see it necessary to have recourse to a divine intelligence. For these reasons, we ought to admit the eternity of the world.

64. Do we not find that things happen in a natural course of cause and effect, and not otherwise than as no such thing or power, called providence, existing? Can a man be other than he is by natural circumstances? Do vows preserve from shipwreck? Do prayers obtain children? Or does any event happen, the character of which is not to be naturally possible?

65. I am ashamed of human imbecility, when it fetcheth divinations even out of dreams; as if an imp-god, if such can be fancied, hopping from bed to bed, did admonish snoring persons, by whispering to them visions, of what would happen to them shortly.

66. As to prophecies and miracles, it may be evinced, every way, that all such lies are the mere preached impostures of priests.

67. As for death, it is nothing more than the inevitable termination of individual sensation.

68. That the effect, called mind, ceaseth, and is entirely discontinued, is manifest; because that it hath had a beginning, and is proved to be nothing without the body: how great a folly is it to imagine that what is mortal can be immortal!

69. As the mind was not before birth, so neither will it be after death; and as, before the former we did not experience any sensation, so, neither after the latter shall we possess any consciousness; for, then there will be no longer any touch, or any other sense.

70. As the mind was not in operation before the natural

formation of the body, how should it be exercised after the destruction of that to which it is but an accident,—a compounded faculty?

71. All fears of hell are vain ; the furies, the devil, hell, and damnation are but fables.

72. Far from us then, be the credulous faith in heaven and hell, and in those lying representations with which the superstitious fanatics think to frighten those whom they regard as not being sufficiently punished by the sense of crime itself, and with which they flatter others into an opinion that their virtue is not adequately recompensed by its proper satisfactions here.

73. It is sufficiently demonstrated in the world, both physical and moral, that the natural orders of existence are not the subject of creation, or providential preservation ; no fancied deity has had a hand in the production of beings, nor exists there any such to care about their preservation.

74. Let us conclude, that the study of nature is not superfluous ; since it procures man that information which yields peace to his mind, frees him from vain terrors, and conducts him to a sense of the only real motives that exist for his performing his duties.

75. I repeat, it is the office of physiology, accurately to examine the causes of the phenomena which are in nature ; and from this science proceeds all the satisfaction which consists in knowledge.

76. The principal branch of science is that which regards the conditions of our being ; ethics, moral philosophy, the rules of correct human action, or the happy conducting of life.

77. Morals comprise the whole range of human conduct ; the practice of justice forms the most weighty obligation of man towards man, and justice consists in committing no injury against the person, property, or character of another,

nor offending against another's sensibility or comfort ; whatever concerns the first species of injury, being termed *morals proper*, and the last, pertaining to manners, being denominated *minor morals*.

78. The highest intellectual acquirement consists in the sagacious, assiduous, courageous exercise of our reason, or intelligent faculties, by which we attain a knowledge of the actual conditions of our physical being, and the correct sense of properly or happily conducting ourselves through life.

79. Every animal, as soon as born, naturally seeks enjoyment, and esteems it as the chief good ; and each, also, regards pain as the greatest evil, and to its utmost ability shuns it.

80. The object of life, by the tacit consent of all men, is felicity ; and, since almost all miss that end, must it not be the fact, that they use not the right means to attain it.

81. When we behold so many, who though possessing all things necessary to the happy use of life ; abounding in wealth, flourishing in a hopeful issue, and whose situation in life is such as is commonly esteemed desirable,—and who, notwithstanding, are anxious and discontented, full of cares and solicitude, distracted with terrors,—in a word, leading most miserable lives,—we may thence infer that they are ignorant of what true felicity consists, and by what means it may be attained.

82. Seeing that man has every thing necessary for enjoyment, and yet that he is the prey of a thousand internal chagrins, it must be confessed that the fault lies in himself.

83. To cleanse and rectify the heart, that it may be satisfied with a little, and be pleased in the enjoyment of every thing which nature supplies, and reason admits, we must philosophise not for show, but seriously ; we must not defer the consideration of happiness to the future, but

even to-day, it concerns us to live happily ; and it is a mischief of folly, that it is always about to begin to enjoy, defers beginning, and, in the mean time, death prevents this design being carried into effect.

84. Our ability is limited by necessity ; content can only be obtained by conforming the human passions to the conditions of human existence. The most philosophical desire is, that life should consist in a succession of pleasing emotions, and death be considered as an event neither to be coveted nor feared.

85. Strange it is,—we have had our birth ; we cannot be born a second time, and our life must come to an end ; yet we talk continually about future enjoyment, and lose the present. So our life is wasted in delay, and we pass away, having lived in vain.

86. When we say that pleasure is the sovereign good,—enjoyment the chief end of life,—we are far from meaning the pleasures, or rather the indulgences of voluptuousness, or those which consist in gross, excessive, and pernicious gratifications, as some have ignorantly or maliciously represented ; for it is not riot and dissipation, nor the other consuming excitements of the senses, which render life really pleasant ; but it is the sober exercise of reason, which inquires into the nature of those things which are to be desired or avoided, and which banishes ignorance, doubt, and fear. What we have affirmed, is, that the way to a happy life, is to enjoy as much of the good, and suffer as little of the evil incident to human nature, as possible.

87. Supreme enjoyment exists in morals, and in freedom of life, when it is consistent with the dictates of reason.

88. Temperance, or the regulation of our desires and passions, enables us to enjoy pleasure, without suffering any consequent inconvenience.

89. All excess is incompatible with health and with happiness.

90. They may exclaim against us, that we enervate virtue, in not allowing her so much power as to render a wise man free from all passion or affection, but that we permit him to be moved therewith; as, for instance, to be grieved at the death of friends; but as we set a high value upon reason, as being able to deliver us from vain terrors and superfluous desires, so likewise, we not a little esteem it, that it reduceth not the natural affections to such a mediocrity, as that there remain not a due sense of humanity.

91. The dialectics of the stoics neither teach us how to become better men, nor how to reason with increased effect.

92. Certainly that total exemption from feeling, of which these men boast, proceeds from depraved education, hardened habit, inordinate ambition of vain glory, and a kind of fanaticism or madness: so that it seems right to be sensible to some passion, to be affected with some grief, to shed some tears, such as proceed from persons touched with love and tenderness, and not to expunge sympathy from our nature, rather than to be wise in the way they would have us to be.

93. What avails it to carry the moral system beyond the limits of nature, and to form a fanciful image of a perfect man, which can have no archetype in real life?

94. Only the prudent, or if you like the word better, the wise person can live without discontent and without fear, by cutting off the sources of vanity and error, and contenting himself within the limits of nature.

95. If any thing happens contrary to our expectations or designs, we know that it is not within the reach of human industry, sagacity, or power, either to foresee or prevent all the accidents that happen in the natural course of events.

96. Nature shows us that the desire of unlimited pleasure is ridiculous ; and knowing this, our life may be rendered perfectly happy ; for a man being acquainted with the true conditions of his being, and practising a just mode of living, infinity of time is not necessary to his felicity ; he is not deprived of existing pleasure, though he perceives that his mortal predicament leads him insensibly to the grave ; since he there finds what happily finishes his course.

97. A happy life consists not so much in pampering the appetites, as in the exercise of reason, with sobriety and a sound mind, searching the causes why one object is to be preferred and another rejected, and expelling those opinions which occasion so much trouble to the mind.

98. Most men, in fact, lead preposterous lives ; transported inconsiderately and intemperately ; but wisdom summoned to our relief, reduces all our gratifications into decent order ; and, with her attainments, all anxieties of the mind are quieted, and there remains nothing to aim at, in order to complete our satisfaction.

99. Considerateness then, which convinces us that we cannot be happy without being prudent, nor worthy without being just ; and that, to be prudent, benevolent, and just, is to be happy—this must be the chief quality of our character.

100. Prudence seems to comprise the office of all the virtues, as it provides for every occurrence of life, and directs us to happiness ; it comprehends the art of living discreetly, justly, and honourably, and it instructs men to free their understandings from the clouds of prejudice.

101. He who has discovered the limited nature of life, must needs have found out the happy secret of rightly ordering his whole course, so as to have no occasion for seeking his felicity in those things, the acquisition whereof is full of uncertainty and danger.

102. As regards intellectual pleasure, its perfection consists in the extinction of every idea capable of afflicting us with uneasiness.

103. The virtues are naturally allied with happiness; for who can be superior to him who thinks correctly, and who is subject to no terrors; to him who thinks that the necessities of life are easily procured, and its evils of short duration; that necessity is accountable to no one, and that fortune is feeble and inconstant? Meditate on these facts, and you will never be disturbed, not even in a dream; you will enjoy continual tranquillity, and live supremely happy amongst men. For a man, who is perpetually conversant with the blessings which reason can bestow, seems to be superior to the rest of mankind.

104. He who aims at excellence, should be provided with maxims, that is to say, with principles of truth, reduced into clear and precise propositions, to serve as a guide and support to the mind when in doubt and uncertainty.

105. Good and evil can only be recognized by sentiment. Now death is the extinction of all sensation; let this be our principle, and we shall know how to enjoy our mortal life; we shall not be occupied in thinking about the expectation of joys that are to be arrived at in a fancied future life, and shall renounce the vain hope of immortality.

106. Death, that word which makes the vulgar shrink, does not harm us; for as long as we are alive, it is not death; and when it is death, we are no longer alive.

107. Death is a matter of indifference to us; for all good and evil is in our perceptions; and death is the extinction of all feeling and sentiment; instead of fancying an eternity added to life, we ought to do away with the desire of immortality; for nothing in life can be terrible to him who believes that there is nothing terrible in ceasing to exist. He is a fool, then, who dreads death, not as a present, but as a future evil; and this most frightful of all calamities is,

in truth, nothing ; it is neither being with the living nor with the dead, and is therefore nothing ; the dead are not.

108. Death concerns us not ; for that which has undergone dissolution is insensible ; and where there is no sense there is no mind : the mind survives not the senses. While we are, death is not, for we are not dissolved ; and when death is, we are not ; for this condition of body, and its mental functions, exists no longer ; neither are we.

109. It cannot be expressed how great unhappiness mankind have drawn upon themselves by imagining such phantoms as gods, and attributing to them wrath and severity ; by reason whereof, men's minds being dejected, every one trembles with fear when they hear the thunder, or when any other phenomena happens which he thinks indicates the anger of his god, and his intention to punish or awe him, poor miserable man.

110. But it is not so with those, who, instructed by reason, know that the natural phenomena of the world proceed in a process that is regular, necessary, and eternal.

111. If we were without inquietude, regarding that which passes over our heads, and about death and what follows ; and if we could, without philosophy, know the bounds at which our pleasures ought to stop, in order not to turn into pain, then the particular study of nature would be useless.

112. If we are without painful anxiety in the consideration of that which exists beyond our earth, and not disquieted about death ; and if we are sensible that both our wants and sufferings are of no vast consequence ; other philosophy than this is entirely supererogatory.

113. If our mind is informed of the limited faculties of our bodies which produce it, and if we are free from doubts about eternity, and have conducted ourselves through the course of our lives with propriety,—we need not concern ourselves about immortality, nor shall we be uneasy about

the termination of life. Our knowledge of the truth, instead of causing us to be distressed by a sense of self-little-ness, and dissatisfaction on account of being obliged to relinquish the fictions, believed in during our ignorance, of immortality and illimitable glories in heaven,—should rather lead us to consider ourselves as exalted to the highest grandeur possible by science, and it may console us to know that the completion of the natural conditions are perfectly innocuous.

114. Those who are smitten with the alarms which the fables of the priests inspire, can only be freed from their apprehensions by informing themselves in the science of realities: without the knowledge of the truth acquired by this study, there can be no real enjoyment.

115. To be without fears of our fellow-men, is of little advantage, as long as we are in doubt and terror about that which is going on over us, or under us, or in infinity.

116. Let us renounce our notions of celestial spirits, either good or bad; if any such superior powers existed, there are many things occur which would either be ordered otherwise, or not happen at all. Those who have imagined these spiritual natures—these monstrosities of the mind—were ignorant of the infinite and eternal nature; and those who pretend to a knowledge of, or to have seen any such, could be but visionaries or knaves.

117. He only is impious who conforms to the worship of gods feigned by the crafty priests, and imposed on the vulgar.

118. Since there are natural bounds to individual duration, it is right so to reflect, that we may dispense with the vain hope of immortality. Death is easily contemned, because it vainly threatens pain, when there can be no patient.

119. Supreme enjoyment consists in the absence of all cause for uneasiness; wherever there is enjoyment, as long as it is such, there can be no pain or grief.

120. Can a man attain to a greater fitness for enjoyment, than that which consists in being freed from noxious ideas of deity, and fear of death ; in the perceptions of the attributes of nature ; in the experience that happiness is easily obtained, and that the evils which threaten him, are but light, and of short duration ; in scouting the notion of a predestinating fate, knowing that the influence of circumstances only decide his lot according to his own conduct ; in being convinced that if a destiny or providence subjected him to its laws, he could not direct his steps himself ; but on the contrary, knowing that his actions are not influenced by a constraining power, depriving him of his own judgment and will, he is entitled to blame or merit ?

121. Our time should be made useful, instead of spending it in melancholy reflections on our mortality. The knowledge that, with the termination of our animal life, terminate also its functions—the senses, or mind—should be deemed consolatory, as relieving us from illusion, doubt, and fear ; rather than that we should render ourselves miserable by a vain and embittering dissatisfaction on account of being subjected to that necessary accident.

122. The assured knowledge that death is the termination of our consciousness, enables us to enjoy this mortal life, not adding to it an illusory futurity, but casting away the vain desire of immortality.

123. The consideration that no pain, or, if any, for so short a time, (for no great pain lasts long) can be endured by us at death, ought to be felt as consolatory while engaged in its contemplation ; no evil that man can suffer is either eternal or of long continuance.

124. Foolish and ridiculous is he who saith that “it is good either not to be born at all ; or, the sooner the better, to pass the gates of death.”

125. The cures for anxiety and discontent, consist in our philosophically understanding the tenure of our life ;

and in justly appreciating the accidents which affect us, as of scarcely sufficient importance to warrant our being annoyed by vexations and disappointments: the means for alleviating our personal sufferings is to betake ourselves to fortitude, and undergo them with a constant mind, rather than exasperate them by our impatience.

126. Whenever hope and fear, with their several offsprings—discontent and trouble—infect the mind, philosophy only can apply such remedies as shall expel the disease. When the vain desires of wealth and honours, fear of gods, of death, and the like illusions have once taken possession of the mind, they leave no part thereof sound.

127. The remedial virtues are derived from reason, of which prudence is more especially calculated for co-nter-acting those mental diseases whereof vice consists.

128. Reason, or the science of ratiocination, attained by experience and sedulous observation, and confirmed by the demonstrations of matured judgment, is very different from mere opinion.

129. A sober or well-ordered reason procures a pleasant or happy life by means of the virtues practised. We cannot live pleasantly, unless we live prudently, honestly, and justly; nor can we live prudently, honestly, and justly, without living pleasantly: the virtues are co-natural with a happy life, and it is impossible to separate a happy life from them.

130. A life spent in accordance with the principles of justice must be free from perturbation.

131. The just live most free from trouble and disorder; the unjust, on the contrary, are always disturbed and uneasy.

132. Of all men, he that is most just enjoys the greatest tranquillity, and he that is most unjust the least. The most useful conviction that can be imprinted on the mind of

rational beings is, that every crime is a certain cause of suffering to him who commits it.

133. Injustice ought to be avoided, not only on account of the direct inconveniences which are retorted on the unjust, but much more because it never suffers the mind to be at rest.

134. The main penalty attending injustice is the fear which ensues that the breach of duty will be avenged; the wicked are, in spite of prosperity, unhappy, through the distrust and lonely void which render their hearts a desert.

135. He who has violated the natural compact of society cannot possibly rest assured that his guilt will remain concealed during his life, however safe he may consider himself at the present moment.

136. It is not possible for the man whose actions have violated justice and injured human society, to pass his days in repose and comfort; for though he may impose upon the world, he must needs fear that this will not be the case forever; he who has committed a crime is never at rest, but is always restless in his conscience, and under a perpetual dread of discovery, and sense of his deserved punishment.

137. As nothing can be more conducive to security, so nothing can better insure a quiet and pleasant life, than to live innocently, and upon no occasion to violate the common covenants of peace and propriety.

138. In general, that which is called justice is the same thing, in fact, every where: it is the enforcement of reciprocal utility: places and circumstances only vary it. It is the interest of every individual in a state to conform to the laws of justice; for by injuring no one, and rendering to every man his due, he contributes his part towards the preservation of that society, upon the permanency of which, his own safety depends.

139. Mankind, united in society, discover the utility and advantages of binding themselves to the observance of certain conditions for their living inoffensively one towards another: the necessity for the mutual exercise of justice, in order to the common enjoyment of the rights of nature, is the ground on which it is prescribed.

140. Whatever experience teaches to be useful and beneficial in reference to the community, ought to be esteemed just, provided that every one finds an advantage in it.

141. If that which is supposed to be just, is generally useful to society, its justice is evident; if it be not generally useful, it ceases to be just.

142. It often happens in society, that some vulgar or customary belief, or religious observance is enforced as right and just, but which is not right and just toward individuals; and so, not being naturally and generally consistent with human liberty, it cannot, except by abuse, and only in name, be reputed right and just;—since that which hath the true reason or principle of natural right and justice, is such, as that it is not only prescribed as profitable and good, but is really such for all, and does not violate the rights of any individual, nor infringe on the public liberty.

143. When will the people have sense to release themselves from the arts of politicians, whose ends are not to be answered by the simple principle of morals, or human propriety, but who uphold some solemn imposition, by which the mass of fools are made to maintain an expensive priesthood, influential in their subjugation, and some superstitious and ridiculous observances become established, sure to defraud the nation of an important portion of its liberty and happiness?

144. Natural right or political justice is that which all men can agree upon; and is no other than the symbol of utility, as having an evident tendency to keep men from injuring, or being injured by one another; so that they

may live securely and enjoy their liberties : a good which we are taught naturally to desire, and laws should be confined to its enforcement. There can prevail no system of illusion, but what must be incompatible with justice : true liberty can only be founded on truth.

145. Natural rights mean individual liberty.

146. Common right is acknowledged by universal consent to be the cause of that justice men have observed one towards another ; and by means whereof, without offending others, individuals live free from injury and insult. This is the only true religion, and needs no faith in supernatural monsters, nor observance of the superstitious days and ceremonies so profitable to priests.

147. The grand rule of life is to avoid suffering and procure enjoyment ; and all good or evil is to be measured by this standard.

148. We ought at all times to study our happiness ; for having this, we have all things.

149. No indulgence is an evil in itself ; that only is to be esteemed such, which is followed by a greater mortification and uneasiness than are compensated for by the satisfaction of its enjoyment.

150. The harm of pleasure is not felt in its enjoyment, but vice is detestable for its evil consequences.

151. Virtue is appreciated for the pleasure it produces.

152. Our reason should be exercised in considering the nature of things ; in weighing their advantages and their disadvantages ; and, according to circumstances we sometimes abstain from indulgence, as avoiding that which is evil, and we also sometimes incur suffering as adopting that which is good.

153. By the denial of momentary gratifications, a person's happiness, in many instances, will be increased.

154. A correct perception of moral objects is necessary ; and these should always be kept in view, in order to make

them the rule for determining our judgments, without which all our life will be troubled by uncertainty and distraction; our minds will consist of nought but opinions or prejudices, and never be grounded in principles and knowledge.

155. If we admit not the doctrine that the evidence of our senses should invariably be consulted, we deprive ourselves of the means for testing the opinions we may suspect to be erroneous, and there will no longer exist a rule by which we can confirm the correctness of our ideas.

156. Unless we distinguish between the ideas that are confirmed by the experience of the senses, and those which spring immediately from the sensations, the affections, dreams, vulgar faith, and all the false impressions to which the mind is liable, we shall never arrive at any settled convictions, and shall find ourselves without confidence of character.

157. If we accord to all our sensations the needful examination, and adopt no ideas as truth, but those which have been submitted to such a criterion, we shall always be prepared, when called upon, to deliver the reasons for our opinions.

158. Naturally, those things which are necessary to be known, and which serve for common use, are easy to be discovered, and those things which are difficult to be learnt, are not necessary.

159. Without deliberately examining our nature, and accommodating our actions to the end or scope of life which we propose to ourselves, all our conduct will be full of indecision and confusion, and our caprices and errors will be followed by constant inconveniences and mortifications.

160. How shall we ever be contented with our condition, if we mingle together the wants of nature, the appetites of passion, and the whims of caprice?

161. A fixed object should be adhered to, if we would not be as the bubble driven by the wind.

162. We should highly prize moderation, not merely as being a rule for contenting ourselves with little, but in order that we may be satisfied with that little when nothing beside remains.

163. Some objects of desire are natural and necessary ; others are natural without being necessary ; and there are some others which are neither natural nor necessary, but merely the offspring of whim or caprice.

164. Those desires, the gratifying of which may be dispensed with, and no pain or injury to the body be incurred by disregarding them, can only be of force because our notions attach to them a value they have not ; and it is only owing to this false estimation that we allow ourselves to be actuated by them.

165. Those desires which have not necessities for their object, and which, not being satisfied, merely give rise to earnest and vehement instigations of the mind, are but vain inclinations not tending to the acquisition of any thing, by the want of which, the frame of the body would be affected : such propensities it is not very difficult to relinquish, particularly if that which is desired be not easy of attainment, or might occasion some inconveniences, if obtained.

166. Poverty, regulated by the law of nature, is opulence.

167. What an advantage is it to be superior to the threats of fortune.

168. Moderate wants render us independent ; for those only must stand in awe of fortune who, being accustomed to live sumptuously, conceive that they could not but be most miserable if they had not large sums at their command to answer their exorbitant expenses.

169. We may generally observe that the mind which is exalted and insolent in prosperity, and cast down in adversity, is abject and base.

170. By being able to distinguish the desires, attention

to which is necessary, from those which may be discarded, we shall be satisfied with those simple gratifications which preserve our bodies in health and our minds in peace: these two constitute our happiness.

171. There can be no augmentation of enjoyment when our wants are supplied; beyond this it can only be varied.

172. By means of others we can only obtain a certain amount of felicity, but there is an art for commanding its full sources in ourselves; this consists in simplifying our wants, in dispensing with superfluities, and contenting ourselves with necessities.

173. The supplies which nature demands are but few and easily procured; other desires are never satisfied: the means for gratifying the whims of fantasy are difficult of access: he whom little does not satisfy nothing can satisfy.

174. If we live according to nature we never can be poor; if, according to opinion, we never can be rich.

175. He who knows how easy it is to obviate the evils of indigence, and secure a sufficiency for supplying his real wants, will neither be affected by anxiety nor be obliged to submit to slavish toil.

176. Reason and prudence have generally commanded the essentials of life; a wise man will not be disposed to place himself in the power of fortune.

177. Virtue is to be sought after for the pleasure it affords; natural desires are easily defined and easily satisfied, while those of vanity are infinite.

178. When it satisfies the cravings of hunger, the commonest food yields as much gratification as the nicest preparations.

179. Temperate habits will maintain our health in vigour, and render us equal to the discharge of all the active duties of life.

180. Temperance preserves the functions of the mind in serenity and acuteness; to the offices of the body it secures

health, and consequent agility and vigour. The effects of excessive repletion are, to injure the senses, confuse the intellect, and induce an unmanly languor and stupidity. As the body becomes diseased, it will of course be enfeebled, inactive, and burdensome. What application or exertion can he be capable of whose limbs are oppressed, nerves relaxed, head disordered, spirits beclouded,—whose whole system is feverish and choleric, and whose mind is affected by a pétulancy incompatible with contemplation?—and all those evils are occasioned by immoderate indulgence of the appetites.

181. We should not despise the prudent indulgence in the pleasures of sense; but we should not pretend that sensual enjoyments are at all comparable with intellectual delights.

182. If we hold the esteem of our fellow-men as of any value, we shall find a pleasure in performing well our parts.

183. All should tend to the practice of virtue and the conservation of life and liberty; and death should not be the subject of dread.

184. Misery is the companion of want; and the same vain opinion which first persuades a man that his own estate is not sufficient for him, will continue to persuade him that one world is not sufficient, but that he wants more and more, aiming at infinity.

185. Men are more easily made rich by diminishing their desires, than by adding to their riches.

186. The acquisition of wealth is often merely a change of misery, and not its termination.

187. We should look upon content as the greatest good. Not that it is requisite we should have only a little to live upon, but when we have only a little we should be satisfied; for this reason, that those best enjoy abundance who are contented with the least, and so that the pains of poverty are removed, simple fare can give a relish equal to the most expensive luxuries.

188. How great a good is it to require only what is simple and easily obtained; because, that which is most sweet and free from trouble in all a man's life, depends upon his being content with the least.

189. How vain are those, whose eager and restless minds are excited by the trifles of magnificence, not understanding how few and small those things are which are enjoyed the most, and make the happiest life.

190. That felicity which has its source in ourselves is far greater than that which is derived from other things.

191. The quiet and safety that are found in retirement from the world, may be equally enjoyed by us, though in it; provided that we adhere strictly to the line of temperance, and confine our desires to what is requisite for our preservation. In fact, whatever nature provides most delicious and exquisite is common and limited; but if we listen to those wanton appetites which opinion creates, when it is deceived by false appearances, our luxurious propensities will be insatiable, and nothing will ever satisfy us.

192. A man, by the exertion of his reason, may be superior to all the injuries of mankind, whether arising from hatred, envy, or contempt; he need never trouble himself with public affairs; he will take care never to be reduced to poverty, nor ever be wanting in foresight; he will prefer living in the country; he will always be so careful of his reputation as to avoid being despised; and he will not be disturbed if another is thought wiser than himself.

193. It is fitting that a prudent man take such care of his reputation as not to become contemptible; and this is effected not so much by avenging injuries and resenting offences, as by living well, and giving no man just cause for expressing his contumely or malediction.

194. Prudence suggests that we do well to observe, as well as the laws, the general customs of society, to the end

that, participating in the common good, we draw no particular remarks upon ourselves.

195. Those who are naturally sedate and thoughtful, or who, by the exercise of their reason, have suppressed ambition and vanity ; or who, having made trial thereof, have escaped as out of a tempest, or taken warning by many eminent precedents, will justly conceive that quiet and retirement are much the best for them.

196. To what end should I engage in civil factions, and study to flatter and please a party, when the knowledge prized by me is disregarded by the people, and I have no taste for what the people admire ?

197. Live close, or private ; for experience teacheth that he hath lived well who hath well concealed himself.

198. But if the commonwealth should summon us, and really stand in need of our assistance, we should be inhuman and wanting in patriotism, when we might benefit many, if we refused to attend at its call.

199. Every man should consult his own genius, and apply himself to such objects as he finds suitable to his taste. To one, rest is quiet, and action is labour ; to another, rest is labour, and action is quiet ; so that the course we do best to adopt, is that we can proceed in without any reluctance or repugnance of our disposition.

200. Having set at rest the primary question regarding the nature of his being, the minor details of life are best pursued by each one in accordance with his own taste and opportunity, as to the branch of utility to which he shall devote his attention and labour.

201. From the calm station of wisdom, we may view the tumults of life, and the contentions of fools ; not that it is pleasant that others be afflicted, but it is pleasing to be sensible that we are not liable to be involved in the same evils.

202. Rural life yields us repose and liberty.

203. There is a state of mind, in which it is possible to lead a life so sweetly, so serenely, and constantly, as our society, course of life, constitution of body, age, and other circumstances, will allow.

204. A wise man, even though he should be cruelly tormented, will still be possessed of some means of enjoyment : innocence of life, and serenity of conscience, will lighten his sufferings.

205. In chronic disorders there are intervals of relief, the pleasure of which almost compensates for the previous suffering.

206. There is a consolation in virtue, even though its possessor, while in torments, utters complaints and groans.

207. A good man, though deprived of sight, would yet be happy ; for if the night does not diminish the enjoyment of life, why should blindness, which so nearly resembles it, have that effect ? However some gratifications may be wanting, yet there are many others which can be enjoyed in darkness.

208. A man may live long and happily without being able to distinguish colours ; but without the light of truth, derived from cultivated reason, no man can be happy.

209. A certain blind philosopher was of opinion that the perspicacity of the mind was very much obscured by eyesight ; and, while others could scarcely be said to discern things that were immediately before them, he launched abroad into the abyss of immensity, not halting at any bounds.

210. Those who practise beneficence, procure good will to themselves, and the tender estimation of others ; so that we are interested for our own sakes in doing good to others, so far as it may be done by us without our being improvident.

211. Such as esteem and practise the virtues, perform those actions and keep in view those ends which are honest

and decent ; so as, by them, it may be manifest to all men, how odious are inhumanity and selfishness, and how amiable are sensibility and philanthropy.

212. We must not only bear with injuries, nor only pardon them mildly ; but we should even kindly encourage and congratulate him who betakes himself to an improved course of life.

213. We should rejoice with him, who, having gone astray, shall have returned into the path of virtue.

214. Those who can possess the talent to secure their feelings from injury in respect of exterior relations and their connexions with others, will be able to live agreeably in the bosom of friendship and mutual confidence, and yet will so have reflected on the frailty of all particular objects, as to be resigned to the loss of their endeared friends without becoming the prey of despondency.

215. He who would live unmolested by that which passes around him, should frame his expectations accordingly ; he should not be affected by that which it is out of his power to alter ; and should be able to abstain from many things, and particularly from those which furnish no useful enjoyment.

216. The same reason that confirms the mind in convictions that no lasting or eternal ill is to be dreaded, assures us also, that, during life, there is no sanctuary so safe, no protection so sure, as that of friendship.

217. Our friend should be one, whose candour, simplicity, and sincerity, we can esteem ; not one that is morose, querulous, and murmuring at all things ; but one who, by his complacency and cheerfulness, may render our life pleasant.

218. Happy is he who possesses a friend in whose individuality is exemplified the highest improvement of human character.

219. Friendship is founded in interest ; its tie is reciprocal usefulness.

220. Friendship is one of life's greatest consolations ; and urbanity one of the most approved graces of society.

221. In all life's experience, there is not a sweeter source of consolation, than friendship ; by means of which, man, helpless as he naturally is, finds his security and support.

222. Envy, hatred, and disdain, are the instigations to be inimical to others : a good man will be superior to the influence of these passions.

223. The man that is really wise and good, will never become otherwise.

224. Those who make reason and virtue the objects of their choice, may truly be congratulated.

225. Virtue and felicity are sisters, never to be found apart.

226. Firmness of mind is a virtue that may be acquired.

227. The preservation of health is a most desirable object.

228. A good man will be incapable of setting at nought the obligations which render matrimony sacred.

229. Neither birth, rank, nor condition, should be impediments to the union of those who have formed mutual attachments. The attainment of a proper age, and not too great a contrast in the ages of the parties, should be the only considerations.

230. In arranging our economy, the after part of our life should be calculated for by prudence, but without our counting, for a moment, on its continuance as a certainty.

231. We should regard the conjunctures and opportunities that happen to us in the course of our lives, as the means on which depends the chain of our prosperity or adversity, rather than look to a blind goddess called fortune.

232. As unhappy a propensity as any, is the indulgence

of that anxiety of character which causeth a foolish apprehension of ill to come, and which, most likely, never will come.

CHAPTER XIII.

SELECTIONS FROM THE AXIOMS AND PRECEPTS OF HERACLITUS.

1. From nothing, nothing can be derived.
2. The world is the infinite material existence, which was neither made by gods nor men, but always necessarily was and will be.
3. The individual bodies which compose the world, in their respective durations, and which connect the eternal series of their several kinds, have both beginning and end.
4. In the action of the universe, or infinite medium of existence, there is no such thing as stop or rest.
5. Nothing in nature perishes, nor is any thing new ever produced; but all the phenomena of formation and dissolution, are merely changes in the forms of bodies.
6. The faculty of reason, exercised on the perception of that which is around us, is the judge of truth.
7. Prize mental attainments, rather than personal accomplishments.
8. Burden not the mind with too great acquirements; for even the philosopher must necessarily be ignorant of many subjects.
9. The end of life is to render it happy while it endures.
10. Contentment is the sovereign good.
11. The greatest triumph is, to obtain the mastery of ourselves; and supreme virtue consists in being as fair in our actions, as in our professions.

12. Know your proper place, and conduct yourself prudently.

13. Such is the condition of man, that disease deprives him of enjoyment; hunger excludes satiety; labour precludes repose: these chase each other by turns.

14. In dreaming, the exercise of the senses is obstructed, and the connexion of the reflective faculties with that which surrounds us, is interrupted; on waking, this connexion is restored; and the power of reason returns.

15. A people ought to be as willing to fight for their liberties as on account of their territorial boundaries.

16. Deriding the sacrifices by which it was believed the gods were appeased and propitiated;—"these devotees," said he, "think themselves cleansed by polluting themselves with blood; as if a man should wallow in filth as a means of purification."

CHAPTER XIV.

SELECTIONS FROM THE MORAL REFLECTIONS OF ISOCRATES.

1. In treating of morality, we do not attempt to set forth novel discoveries; for the subject can only suggest simple and common truths, drawn from the ordinary conduct of life. The merit of a moral treatise consists in collecting, as extensively as possible, the maxims scattered amongst all nations, and placing them in an interesting point of view.

2. Let us not suppose that the care and study so serviceable in other respects, are of no avail in rendering ourselves wiser and better. Man would be too miserable, if, after attaining the skill to tame and train the most ferocious animals, he could not aspire to improving himself in knowledge and virtue.

3. Our youths should not only be excited to virtue by advice and precepts, but we should convince them by our example, of the necessity for their becoming good citizens.

4. We should not be satisfied with merely approving those who do well, but we should emulate their good deeds.

5. Virtue is profitable for all things; those in whom it has been encouraged and fortified for years, lose it not in old age; infinitely preferable to riches and birth, it renders easy that which appeared impracticable; supports with courage that which would dismay the multitude; it disdains indolence, and aspires only to be useful.

6. Modesty, diffidence, habits of temperance, and love of justice :—these are the virtues that should form the character of young men.

7. Strength and agility perish with man, but the arts and sciences survive and exist always for the benefit of mankind. Sensible men will respect those who are distinguished by their talents, and who do honour to their country.

8. A tolerable knowledge of essential matters, is far preferable to an intimate acquaintance with useless accomplishments; and  possess some superiority over others in points of general interest, is much better than shining by frivolous acquirements.

9. The most sacred obligations will be readily violated by him who has contracted vicious habits; on the other hand, where good inclinations have been forcibly impressed, there will be a willing conformity to good order.

10. Youth, excited by restlessness, and prompted by vehement passions, have particular need for their energies being directed toward propriety; pleasing exercises should be provided them; for, to be confirmed in good principles, it is necessary to be furnished with a liberal education, and that correct sentiments should be instilled into the mind.

11. At the outset of life, when reason and experience are

necessarily limited; almost every object appears clothed in vivid hues; earth appears a paradise, and its inhabitants little short of perfect. As man advances, as he becomes acquainted with the world, how are all these visions scattered to the winds! He beholds the devastations occasioned by baneful passions, and witnesses, with horror and dismay, the wretched occupants of this beauteous globe immolating each other on the altars of superstition, avarice, and ambition. Starting from the dream of his youth, he turns disgusted from the loathsome scene, retires to commune with himself, to ponder over the causes which involve humanity in so great misery and folly, and which causes, he finds, to exist in the ignorance of the mass of mankind, and the advantage taken of it by crafty men to sacrifice the interests of the many to the cupidity and arrogance of a few.

12. We can neither form our judgments correctly, nor deliberate fairly, if we do not consult different opinions, and divest ourselves of every kind of awe and prejudice in considering them.

13. Though our existence is but mortal, the praises of our virtues, and a celebrated name, cause us, in some sort, to partake of immortality.

14. We should not be afraid of travelling abroad to seek the society of those from whom useful knowledge may be learnt. Merchants boldly encounter the dangers of the seas to increase their fortunes: would it not be shameful pusillanimity in a young man, to decline a voyage for the purpose of extending his information?

15. We should not unnecessarily encounter dangers; but if exposure to the perils of war become unavoidable, our honour, then, should be our chief concern.

16. Every thing is unstable. Were this truth always impressed on our minds, we should never allow ourselves to be transported with joy in prosperity, nor to be entirely depressed by our grief in misfortune: in good or bad for-

tune, we should neither be elated nor afflicted beyond measure; nor should we ever expose our joy or sorrow to the public observation.

17. It is strange, that while we take so great care to conceal our wealth, we should be so prone to act with indiscretion by betraying the emotions we undergo.

18. In deliberating on the past, we should derive lessons for the future; our past experiences will enable us the more competently to meet the exigencies of the future.

19. All men join in the pursuit of happiness, but few succeed in the chase; each one has his particular object; a few discern rightly the end they propose to themselves for attainment; but most run in such an opposite course, that they miss their mark entirely.

20. A wise man does not lose his time in poring over that which he knows already; he exercises his own judgment; in his cogitations, he does not presume to foretell the future, but is convinced, that what shall happen, can only be the subject of conjecture, and that circumstances alone can determine the course of events. Past experience is the only means by the aid of which opinions may be formed of what shall happen on succeeding occasions.

21. In a republic, such laws and usages as are found to be defective or vicious, should be altered and reformed; foreign codes, if they cannot be improved upon, should be adopted; just, useful, and consistent laws will be as little likely to occasion dissensions amongst the citizens as calculated to remove every cause for individual or party grievance and dissatisfaction.

22. The exercise of tyranny will inevitably bring on its evils, and eventually the injuries that have been endured, will be avenged on the oppressors. The power of a tyrant is as heavy a burden on himself as on those he oppresses.

23. It is even more incumbent on nations to adhere to honour and good faith, than on individuals. Death may

happen to a wicked person before the consequences of his misconduct may befall him ; instead of which, the permanency that in some degree pertains to nations, admits of their injustice being punished sooner or later.

24. A people's meanness of spirit is not less evident in their mode of deliberating about engaging in a war, than in the manner in which war itself is conducted by them. Fortune has the greatest share in deciding a battle ; the resolutions of a republic announce its real character.

25. That which characterizes a flourishing state, is not the beauty of its cities, nor their immense populations, but the excellence and wisdom of its administration. A capable legislature is, for a republic, what reason is to man ; it finds resources in every emergency, prevents distress, and insures prosperity. The citizens, the officers, and the laws, are formed in accordance with its influence, and the happiness of the people depends on the virtue of the executive.

26. Do not decline to hold an office which elevates you above others in authority, but in the exercise of power display yourself just towards every one ; and it will then appear that weakness does not enter into your character, but that you are actuated by a spirit of equity.

27. He who holds an office, should be careful not to employ vicious subordinates, as it is very certain that their bad conduct will be imputed to him.

28. When you quit your charge, let it be with approbation rather than with wealth.

29. An employment that is respectable, should be preferred to one that is more lucrative ; the esteem of the public is better than mere wealth.

30. The object of those who are invested in office, should not be the discovery of some source of emolument which those whom they have succeeded had overlooked ; but to

examine whether any public interest of essential importance had escaped their vigilance.

31. The deeds of ancestors may be honourable for such of their descendants as are bent on emulating their career ; but they load those with shame who, by their profligacy, dishonour so noble an origin.

32. In general, a son who treads in the steps of an estimable parent is not honoured so much as he who has had a wicked and worthless father, but manifests an opposite character himself.

33. When it is as difficult for those who have been convicted of crime, to obtain pardon, as for the culpable to go unnoticed, then vice disappears, and the manners become pure. When the tribunals err through too much lenity, those best disposed will be in danger of soon becoming perverted.

34. Rather than covet the lot of him whose riches are immense, we should desire the satisfactions of him who has done nothing for which to reproach himself : a conscience void of offence causes our days to glide along most happily.

35. We should not fancy, that vice would answer our purpose better than virtue.

36. Do not unto others that which you would not they should do to you : you will conquer anger, if you behave yourself towards offenders as you would have others behave themselves toward you when you transgress.

37. In your most secret actions, suppose that you have all the world as witnesses.

38. Esteem is best merited by avoiding to do ourselves what we would blame in others.

39. By avoiding, in our conduct, whatever is crafty and deceptive, and by acting always in an open and frank manner, we shall deprive calumny of its means of annoying us.

40. Avoid giving the least occasion for the imputations

of calumny : most people judge merely from vulgar report, without informing themselves of the facts.

41. Whoever has been deceitful, and has abused the confidence placed in him, must be regarded with displeasure, as one who has dishonoured himself ; such a man necessarily passes the residue of his life in uneasiness and mortification ; he can claim the respect of none, and is alike distrustful of his friends and his foes.

42. In order to be still more forcibly determined towards an estimable course of life, we should consider that true enjoyment can only be found in such a course. In a state of idleness and profligacy, and devoted solely to sensual gratifications, our pleasure is closely attended by pain ; in commencing with the one, we end with the other ; instead of which, the regularity and prudent attention attending the practice of virtue, are always recompensed by solid benefits and pure delight : the pleasure succeeds the pain, if any.

43. When we have been known to pride ourselves upon the correctness of our conduct, we shall not be able to deviate from propriety without incurring general reproach. A most enviable attainment !

44. He who would value himself on his honour, should be so punctual in all his engagements, that more reliance should be placed on his simple word, than on the oath of another.

45. However estimable he may be, who is well disposed from temperament and education, we should still more highly esteem him who has attained that disposition by reflection and principle. The man who is merely constitutionally virtuous, may change from caprice ; but when to good inclinations is joined the conviction that moral excellence is the great object of worth, it may be presumed that there will seldom be any deviation from rectitude.

46. To be moderate, it is requisite that we sacrifice our inordinate desires. We are so prone to indulge in false

hopes, and so covetous of gain, that the wealthiest persons are dissatisfied with their fortunes ; and, in endeavouring to add to their possessions, they often expose themselves to the loss of the property they had acquired.

47. Pleasure is a good when it is approvable ; any deviation from this rule makes it an evil.

48. We should be polished in our manners, and liberal in our opinions.

49. We should avoid whatever may display haughtiness, and attend with civility to what may be addressed to us. Loftiness and disdain are revolting even to slaves ; all hearts are conciliated by politeness and affability.

50. Politeness forbids our being ill-humoured and capitious ; it is as far from affecting a grave air in the company of those who laugh, as from laughing in the presence of those who speak seriously : unseasonable behaviour is always displeasing.

51. Rudeness of manners is as prejudicial to our own characters as to the comfort of those in whose company we may be ; whereas, mildness attaches every one to us.

52. We should be civil to every one, but familiar with the virtuous only.

53. Assume not a rigid and severe aspect ; be satisfied with a sedate and composed appearance ; the first discovers pride, the last displays prudence.

54. Indulge not in immoderate laughter, nor in unadvised language : the first betrays a want of good sense, the latter savours of folly.

55. It is never becoming to say what it would be shameful to do.

56. It is as well not to be talking too frequently with the same person, nor too long on the same subject : we tire of every thing.

57. It is better to evade joining parties where there might be inducements for drinking to excess ; but if we

are engaged in company, we should insist on retiring before the wine has taken serious effect. Of what extravagancies is not a man capable, when intoxication has deprived him of the guidance of his reason?

58. We should prize wealth not for the sake of accumulation, but to make a good use of it : he who heaps together riches without knowing how to enjoy them, is as contemptible as he who should buy horses at a great expense without being able to ride.

59. In our expenses, there is a distinction between necessities and superfluities ; the real possession and use of wealth, consists in satisfying our wants and supplying the enjoyments of life.

60. You will never practice disinterestedness if you deem that a gain which fills your purse, rather than that by which your credit is extended.

61. We should regard great wealth only as it serves to bear great losses, or as a means for assisting our friends in their necessities : beyond this we should indulge but a moderate attachment to riches.

62. We should be content with our actual condition, without, however, neglecting to improve it, if in our power.

63. Misfortune is not a reproach : results are deceptive ; the issue of every operation is uncertain.

64. Poverty, when irreproachable, is preferable to ill-gotten pelf.

65. Envy not the fortunes of the wicked who prosper ; but rather prefer the lot of the good who are worthy of a better condition.

66. A well-bred man obliges us as much by his manners as by his services ; he avoids imitating a kind of friends who wound our feelings, even while they are doing us a kind of fice ; he forbears using that tone of reproach and reprimand which can only mortify our sensibility.

67. Mild language will always be found preferable to

harshness: he who has been offended by words, often avenges himself by deeds.

68. Fawners and deceivers are alike odious: if we regard those as our best friends who flatter us in our faults, we shall find no one who, to correct our errors, will run the risk of incurring our dislike.

69. Censuring, with the design to mortify, is very different from that suggestion of our errors, which it is the office of friendship to give; and we should judge differently of the same language if delivered with contrary intentions.

70. Most men are more displeased with him who reprehends their faults, than with him who has been the occasion of their errors.

71. In our dress, we should consult for propriety rather than for elegance: pride delights in a vain ostentation: good sense displays only a becoming decency.

72. It may suffice to pay a reasonable attention to our persons; but we should be very careful in cultivating our minds.

73. When we give, we should not regard ourselves as making a sacrifice to duty, but as merely exercising the pleasure of benevolence by which we are actuated.

74. Relieve the worthy in their distress; liberality well applied, constitutes the treasury of the benevolent man.

75. Kindness shown to us in circumstances of real distress, we remember the longest.

76. It is usual to be more gratified by receiving an unexpected legacy, than by succeeding to a possession we had a claim to inherit.

77. By obliging the worthy, our favours are a treasure. Showing kindness to the wicked, is like feeding strange dogs, that will not bark the less at us than at others: the bad, alike treat ill those who have been serviceable to them and those who have injured them.

78. Though it is right that we should be distrustful of

bad men; yet we ought to place confidence in the good; but a secret should never be entrusted to those who have not the same interest in keeping it as ourselves.

79. Neither abet nor defend a bad action; for it will be believed, that you would yourself be capable of doing what you would justify in another.

80. To neglect improving our minds, is to omit taking the measures best calculated for rendering us good and happy.

81. If we would become learned, we must assiduously apply ourselves to study.

82. If we occupy our leisure in listening to those who are well-informed, we shall, by that means, acquire without difficulty, what cost them much time and labour to learn.

83. We should not consider those as learned, who argue with subtilty on frivolous subjects; but those who are able to discuss important questions with eloquence; not those whose minds are led to change with the turn of every humour, but those who are ever able equally well to support a sound argument.

84. A solid, just, and rational discourse, is an indication of an upright and sincere mind. It is by aid of language that men are brought clearly to see a hidden reason, and convinced of the truth they had previously scrupled to admit.

85. How flat are some speeches in the reading, which sounded well in delivery. Much of the success of a speaker depends on the temporary excitement of those whom he addresses. A speech delivered, is generally received more favourably than a published address: the one is regarded as the offspring of the occasion and of exigency; the other as dictated by interest or by vanity.

86. Before rising to speak, we should consider of what we are about to attempt: the tongue often outstrips reflection.

87. We should speak only on those occasions when we are well acquainted with our subject, or when silence would be improper.

88. To compose the eulogy of extraordinary virtue, is not less difficult than to speak in the praise of but ordinary merit : in the one case, deeds are wanting for the oration ; in the other, language is inadequate to the subject.

89. In bodily exercises, we should rather practice those which suffice for the preservation of our health, than adopt those which would be more calculated to increase our strength : nor should we even so far prolong the former, as to be obliged to desist by fatigue.

90. Our behaviour towards our parents, should be such as we would wish that of our own children to be towards us, at some future time.

91. Our affection should be shown by deeds rather than by words.

92. We should be as particular in forming attachments, as constant in adhering to them : it is as disgraceful to be always changing our friends, as to possess none.

93. Previously to our forming an intimacy with another, we should learn how he acted towards his former friends ; for, it is not to be expected, that his conduct towards us will be different from that towards them.

94. Test your friends without compromising yourself. If they are faithful to your confidence, you will be assured of their worth ; if they prove false, you will have suffered no injury from them.

95. When it happens that we may wish to consult the opinion of our friends upon a subject respecting which we do not choose to be entirely confidential, we can speak of the circumstances as though they regarded a third person, and as an affair that does not relate to our own concerns ; by this means, we shall be able to obtain their sentiments without committing ourselves.

96. The true criterion of friendship, is adversity.

97. If it be shameful to be overcome by our enemy in a contest, we should deem it no less shameful, to be outdone by our friend in kindness.

98. Recognize as true friends those who sympathize with you in your misfortunes, but as still more true, those who are not hurt at your success: there are many who will participate in the griefs of their friends, but who will not be able to conceal their chagrin at their prosperity.

99. Before adopting the advice of any one, we should learn how he has acted for himself: he who has not managed his own affairs well, will not be likely to guide those of another person better.

100. We shall be enabled the better to bear our own misfortunes, by reflecting on the greater wretchedness of many others, and by recollecting the mortal condition of our existence.

101. If we habituate ourselves to voluntary exertion, we shall be the better prepared to undergo fatigue, when it is unavoidable.

102. Though success depends upon circumstances, yet it behoves us to form prudent plans.

103. We should found our hopes of success on the management of our affairs and the prudence of our arrangements, rather than count on availing ourselves of the errors and oversights of those with whom we may have to deal: the advantage we derive from another's neglect and imprudence, cannot be of great extent, and subjects us to mortifying retaliations; whereas, the success we owe to ourselves, has a solid foundation, and is less liable to interruption.

104. We are generally disposed to act with caution, in endeavouring to gain our point, when we have to do with such as stand on their own guard; while, on the other hand,

every one makes the most out of such as are inattentive to their own interests.

105. Be assured, that what has been obtained dishonestly, will be an incumbrance rather than a source of enjoyment.

106. We should be slow in resolving, but quick in executing.

107. Nothing has so great a tendency to incline us to mature our deliberations, as reflecting on the inconveniences that have resulted from rash resolves.

CHAPTER XV.

SELECTIONS FROM THE MORAL SENTIMENTS OF LUCRETIVS.

1. Few have sufficient knowledge and firmness, to relinquish all thoughts of surviving their mortality: men are ignorant on the subject, and imagine that some sense of their existence will remain after death: with such pertinacity do they cling to the frail body that is about to be consigned to the grave.

2. Whatever has changed its form, has undergone dissolution; the former form has disappeared: in fact, certain bodies are only distributed amongst other bodies, and thus their organization and identity are destroyed.

3. In the slow lapse of time, even the aspect of the world changes; no one thing remains perpetually the same.

4. All that our senses behold—the sky, the earth, and the sea,—all is as nothing, if we attempt to compare it with the boundless immensity—the infinity.

5. All ideas of reality or truth are derived from the senses.

6. Do we not see, that all which nature requires, is, a

body exempt from pain, and a sane mind—a mind freed from terrors and anxieties?

7. *Fear first formed gods.*

8. Do we not see that men are always in search after something, without knowing what it is they desire; and that they are continually stirring, as if they could, by incessant movement, free themselves from the uneasiness to which their ignorance subjects them?

9. If our minds are not well regulated, to what troubles and what perils are we not exposed in spite of ourselves? To what corroding reflections is that man a prey, who is subjected to his passions! What terrors agitate him! And into what an abyss of misery is he plunged by his own depravity, his insolence, and his indolence!

10. A man's greatest riches consist in his ability to live upon little with a contented mind.

11. Licentiousness is a source, from which flows so bitter a stream, that it destroys the flowers of pleasure.

12. To the attraction between the sexes we owe the light of day; without it, there would be nothing charming, nothing amiable.

13. The best remedy against the uneasy passion of love, is, to engage in some active pursuit; or

“At busy hearts, in vain Love's arrows fly:—
Dim'd, scorn'd, and impotent his torches lie.”

14. In his poem, Lucretius not only controverts all the popular notions of Heathenism, but even that point which is fundamental in every system of religious faith—the existence of a great first cause.

CHAPTER XVI.

SELECTIONS FROM THE MORAL PRECEPTS OF
PHOCYLIDES.

1. Unhappiness is common to all men ; life is a wheel ; and pleasure is nothing constant.

2. Be vain neither of riches, of strength, nor of knowledge.

3. Learn to conform to circumstances, and attempt not to sail against the wind : misfortunes happen in a moment, and a moment supplies consolation.

4. Do not permit yourself to be depressed in adversity, nor exalted when circumstances seem favourable ; in life, mistrust is often necessary when appearances are most secure.

5. Be not troubled about past evils ; it is impossible that what has already happened should be recalled.

6. Eat, drink, sleep, and talk, with restriction ; practice moderation in all things ; in every thing avoid excess.

7. Thoroughly eradicate an evil propensity ; cure the wound before it becomes gangrenous.

8. Beware of all extremes : in every thing, beauty results from just proportions.

9. Every thing in nature is linked together by an eternal order or relation.

10. Not content with being just thyself, do not permit injustice.

11. Love thy family, and cause peace to reign in it.

12. Display not to thy children a severe countenance ; let thy kindness gain their attachment.

13. Sully not the honour of thy spouse ; fix not a withering stigma upon thy children.

14. Contract no illicit and scandalous connexion ; deliver not thyself up to infamous attachments.

15. Beware of espousing a wicked woman ; and let not the fatal thirst for a portion render thee the slave of a wife that is unworthy of thee.

16. Persist not in celibacy, if thou wouldst not end thy days abandoned by all.

17. How pleasant—how happy a state—when a prudent wife is loved by her husband, even to the last moment of existence.

18. Give place to old age, and dispute not the honours due to venerable years.

19. It is very satisfactory to acquire a sincere friend in the person of him who had been your enemy.

20. Admit not fawning parasites into your society ; they only prize your good cheer ; purchase a good dinner with their vile sycophancy, and easily become your enemies : they are never satisfied.

21. Yield not thy credence too readily ; first consider what object he may have who addresses thee.

22. Let thy judgment control thy tongue ; keep thy secret in thy own bosom.

23. Conciliation produces peace and satisfaction ; quarrels and wranglings only lead to new contests.

24. Anger is a momentary sensation ; but, when excited, it becomes fury.

25. Learn to restrain thy hand, and to bridle thine anger.

26. Gird on the sword to defend thyself, and not to assault.

27. Abstain from every shameful act, and adhere to temperance ; be not led away by dangerous examples, and repel injustice only by equity.

28. Courage is injurious in the wicked ; but it is of great service to those whose object it is to do good.

29. Show the same civility to strangers as you would to your fellow townsmen.

30. It is better to set a frugal and welcome table before thy guest instantly, than to keep him waiting a long time, in order to provide for him a splendid repast, perhaps grudgingly.

31. Social conviviality seems most pleasurable when the exhilarating glass circulates around.

32. Waste not thy benevolence on the ungrateful ; it is like sowing seed on the surface of the sea.

33. Owe thy means of subsistence to thyself, and never obtain it by submitting to ignominy.

34. Hast thou learnt no trade ? Then go and dig the ground ; exert thyself, and thou wilt find something to do ; show thyself industrious, and thou will be at no loss for employment.

35. Without labour, nothing prospers with man : industry adds even to virtue.

36. Make a sober use of the means thou possessest, and not condemn thyself to a foolish and wretched indigence by extravagance.

37. A man has peculiar advantages for attaining the highest excellence of his nature, when he is above the necessity of labouring for the means of subsistence.

38. If thou aboundest in riches, share them with the unfortunate ; and let the indigent have their part.

39. Relieve the necessitous applicant at once ; tell him not to "call again to-morrow ;" and, remember that, with a generous hand the worthy indigent should be assisted.

40. Guide into the right road the traveller who has gone astray ; and snatch from the fury of the waves the wretch that is about to perish.

41. Navigation is perilous : take pity on him who is so miserable as to have suffered shipwreck.

42. Serve as a guide to the blind ; open thy door to the exile.

43. Avarice is the mother of all crimes ; it is by thirst for money that men are enticed and misled.

44. The man who is wilfully unjust is an atrocious villain. We should not thus condemn him, who is impelled by his necessities to an act of injustice; but search well the heart of him with whom thou hast ought to do.

45. To live with the culpable is to expose thyself to die with the criminal.

46. Imagine no plots; imbrue not thy hands in blood.

47. Learn to live on what thou hast honestly acquired; despise wealth gained by iniquity; contented with what thou hast, abstain from making free with what does not belong to thee.

48. Intrude not on the premises of thy neighbour, and respect his property: forbearance is good in all things; violence is to be condemned in every instance.

49. The thief and the receiver are alike guilty: both are objects of public execration.

50. Injure not the crop of the husbandman.

51. Deprive not the labourer of his hire; beware of oppressing the poor.

52. In all thou sayest, adhere to truth; permit not thy mouth in lying.

53. Have not one statement in thy heart, and another on thy lips.

54. Hold false witness in horror; let thy tongue be the organ of truth.

55. If thou swearest falsely, even thy ignorance will not serve thee as an excuse.

56. Respect chastity; never violate thy trust.

57. Regard the purity of tender maids; do not even take them rudely by the hand.

58. Such are the laws of morality. Conform thy conduct thereto, and happiness will attend thee, even to the close of life.

CHAPTER XVII.

SELECTIONS FROM THE DIALOGUES OF PLATO.

1. Truth is an excellent thing, and durable; but to this we are not easily persuaded.

2. Nothing is more pleasing to a sound mind than to speak and hear truth.

3. Happy is he, who, even in his latter days, is able to perceive the truth, and arrive at wisdom.*

4. There are infinite generations of men, and infinite accidents happening daily to them.

5. The material world is infinite and eternal; the universe was not called into being from non-entity.

6. From nothing, nothing can proceed.

7. The living spring from the former living, or the dead; and those who live, or will hereafter live, will be the future dead.

8. After death, you will be nothing at all.

9. The proper science of man, or morals, consists in knowing how to think and live, according to nature.

* Under existing disadvantages, the formation of a single valuable and philosophical character must be a rarity. On his entrance into active life, a man listens to the opinions in general circulation, and the current of fashionable applause or censure will wash away the very best previous instruction; his estimate of virtue and vice will become altogether debased, and adjusted to the reigning errors, even on the supposition that his private education before hand had been excellent. But this, in all probability, may not have been the case; for the instructors of youth are obliged, by their own interest, to inculcate lessons conformable to the dominant opinions, and to bestow upon these precepts the name of wisdom; his notions of truth and justice will, by these means, be perverted from the earliest period of infancy, and the whole tone of his morality will become nothing but a wretched flattery of the actual preferences of the vulgar. All this is still further confirmed and enforced by the tenor of despotic laws, which inflict disgrace and punishment upon the dissentient. Thus the man of surpassing energy and abilities, who, under a just and natural system, would have been foremost in promoting the liberties of his country, becomes only the instrument of its deeper injury.

10. There is one unvarying standard, which serves as the guide, the measure, and the connecting link of a philosopher's researches, and to which all the particular knowledge he acquires becomes subservient. The constant search after general principles constitutes an important distinction between him and other men, who never ascend above the fact of the moment, nor submit their opinions to any test or comparison.

11. The wise man will only value riches, and other external means of enjoyment as instruments of virtue; for, in every condition, he is happy in the possession of a mind accommodated to nature; every virtue becoming a conformity to nature, and every vice a deviation from it.

12. The object of our natural desires, is to obtain what is requisite for satisfying the wants of the body and the desires of the mind.

13. Personal endowments are, health, comeliness, happy disposition, &c.

14. Wordly advantages are, friends, riches, knowledge, and all that can procure us satisfaction and pleasure.

15. The first and foremost of all benefits, is, a good education. This, indeed, taken singly, would be insufficient; but without it, all other advantages would be vain and ineffectual.

16. Correct intellectual attainments are, whatever enables the mind to apprehend, to be attached to, to be affected by, and to embrace that which is good and true. Nature supplies imagination and memory, which depend properly on the force of the capacity; and education furnishes whatever can be acquired by study and the exercise of reason.

17. Advantages of fortune are subordinate to those of the mind; and when we possess the latter, we are enabled to make a better use of the former. The primary virtues are, prudence, temperance, fortitude, and justice. Prudence respects the choice of good, and avoidance of evil, by which

we act wisely on all occasions;—temperance regards the government of the appetites and desires, enables us to regulate the passions, and it restrains us within the bounds of moderation and a well-regulated life;—fortitude is the firm endurance of what is commonly esteemed misfortune, and it encourages us to persevere in our undertakings, in spite of fears, dangers, and arduous difficulties;—and justice consists in duly discharging the affairs of social life: and, in civil society, it secures the rights of individuals from violation.

18. Good impressions are means which may lead to virtue; good, in practice, is virtue; and this is the perfection of nature, and the most excellent of all advantages; for in this consists the happiness of life.

19. As knowledge, without virtue, ought to be deemed cunning, rather than wisdom; so courage in encountering danger, if excited by selfish motives, and not by the public weal, deserves the name of audacity, rather than of fortitude.

20. To fulfil the duties which nature and humanity impose, there exists an indispensable obligation for mental exertion; an obligation that requires us to shun indolence, to despise culpable indulgences; and that necessarily induces us to support all kinds of endurance, and even to support suffering for the sake of what is just and true: hence results honour, friendship, and confidence, which are preferable to all the pleasures and luxuries of sensual life.

21. Friendship comprises charity and humanity; by which is understood the needful rendering of mutual service and convenience. These are performed by means of our purses, our personal efforts, our talents, and our counsels: pecuniary relief is supplied to those who are in want; personal aid rescues those who are exposed to assaults and perils; by our talents, we are enabled to inform those who

know less than ourselves ; and our advice may be of service to those who are involved in social difficulty.

22. Natural friendship is that kindred affection which inclines the members of a family to mutual affection ; social friendship springs from the regard contracted by acquaintance, and by the reciprocal performance of kind offices ; and friendships of hospitality are those attachments resulting from the entertainment of strangers, or being entertained by them.

23. The likeliest method for becoming happy, is adopted by him who manages to derive, from his own resources, the means for being independent of fortune, or the caprices of others.

24. Love showers benignity upon the world ; in its presence, all harsh passions are hushed and still ; it is the author of all soft affections, and the expeller of all ungentle thoughts ; it is the parent of grace and delicacy, of gentleness and delight, of persuasion and desire ; the ornament and impulse of all things—the best, the loveliest.

25. One of the greatest obstacles to a man's felicity, is his avarice ; the desire to possess himself of the property of others : the observance of the following law is, therefore, of supreme importance ;—thou shalt not take nor covet what belongs to another, and thou shalt not remove that which was not placed by thyself.

26. The smart a man feels after having done wrong, should serve as a preventive against his erring in future, rather than be regarded as a punishment for what has already happened ; because that which is past cannot be recalled, but that which otherwise might possibly take place in future, may, through compunction, be avoided.

27. As injustice generally prevails in trade, it ought to be impressed upon the feelings of every merchant, that it is improper to ask two prices, or to commend falsely that which is exposed for sale.

28. We should so live, that none will believe those who speak ill of us.

29. Upon his first steps in life depend a man's success and future consequence : we must first establish our reputation in the world, and we shall not encounter many difficulties in our after progress.

30. Under misfortune, we should not, like a child that has fallen and presses his hand against the part that is hurt, lose our time in lamentation ; but we should rather accustom our minds to apply promptly a remedy for the mischief, and set about erecting anew the structure that had been laid prostrate.

31. We should guard against that austerity and haughtiness which a life of solitude usually occasions.

32. A studious man may be as secure from interruption or temptation, within the precincts of a city, as in a hut on the top of an isolated mountain.

33. Passions and vices are easy of imitation, by reason of their prevalence ; but the cool, uniform, and simple character of virtue, is very difficult to be drawn, so as to interest or delight a mixed assemblage of men.

34. Power and opportunity must concur with ability and justice, to effect any thing great in a political capacity.

35. Rulers seem to suppose, that governments were instituted for their own exclusive benefit ; and they affect to regard the fact, that the happiness of society in general was the object, as merely an absurd notion.

36. "When," said he, "I explained the principles of philosophy and humanity to Dion, I little thought I was insensibly opening the way for the subversion of tyranny, and the establishing of the liberties of mankind."

37. In a nation where there are a great number of paupers, fatal revolutions will happen ; for, as the people have nothing to lose, they will seize opportunities for abating their miseries, and bettering their condition.

38. Some one remarking that he seemed as desirous to learn himself as to teach others, asked him how long he intended to remain a pupil? "As long," replied he, "as I shall not be ashamed to improve in wisdom and goodness."

CHAPTER XVIII.

SELECTIONS FROM THE MORAL SENTIMENTS OF PLUTARCH.

1. Those who are incapable of modifying or forming principles for the conduct of life, are like infirm persons, who can bear neither heat nor cold.

2. True fortitude consists in the conquest of inordinate appetites by reason.

3. The surest means of securing ourselves from the feeling of disappointment, is to be well aware of the inconstancy of fortune, and to be prepared against all its caprices: not only are we ourselves mortal, but every thing which surrounds us is transitory and perishable.

4. The stream of generation flows on without ceasing, and will ever continue to flow; it is the same with the stream of destruction.

5. The state of man after his death, is the same as it was before his birth; thus there can be found little distinction between non-existence, and existing no longer.

6. The entire destruction of the body and mind is no deprivation; for it is at the same time the cessation of consciousness.

7. Philosophy alone is the remedy for all the infirmities and all the diseases of the mind.

8. Philosophy, by making us acquainted with the natural causes of things, relieves us from wonder and from the stupor of ignorance.

9. Those embarrass the path to philosophy with insur-

mountable difficulties, who form their principles not according to facts, but would force facts to conform with their hypotheses ; although by their nature it is impossible they should agree.

10. The exercise of our judgment amounts to little, unless our conduct is influenced by our judgment ; it is of little avail to reason, unless our reasoning produces correct actions.

11. He who is devoted to excellence, contents himself with the testimony he has in his own bosom, that, in his conduct, he is influenced by the precepts of virtue.

12. Does virtue render her votaries wretched ? No : against them retributive justice neither sends troops of robbers, storms of hail, nor wicked judges ; but the rich, the prosperous, and the fortunate, are consumed by their lusts, inflamed by their passions, alarmed by their superstition, and tortured by their envy.

13. There is no condition of life in which goodness is not attended by comfort ; but, with the wicked, pomp, grandeur, magnificence, do but bring on a disgusting and insupportable melancholy.

14. Men too often disregard what is pleasant in life, and dwell only on its bitterness.

15. We would never complain of the events of life, if we considered with what fortitude and cheerfulness they are endured by others.

16. There are people who regard not the benefits enjoyed by themselves, but keep their views fixed on the advantages of others only : these are the envious. In order to possess a contented mind, it behoves us, at least to consider how many there are that are more destitute than ourselves.

17. The ambitious are exasperated with jealousy against those who are more successful than themselves.

18. Avarice is a singular vice ; the object of all the other

passions is satisfaction ; but this torments itself without ceasing, and never hopes to be satisfied.

19. Envy is not confined to those who adopt the same professions, and follow the same pursuits in life ; but the rich envy the learned ; the learned, the rich, &c.

20. It is not a fact, that the mind is always more tranquil in seclusion ; if this were the case, calmness, instead of being an acquisition of men, would be the happy lot of women, who would enjoy the peaceful repose of their homes, occupied solely in attentions to their domestic concerns ; but their retreat is molested by trouble, agitation, jealousies, envy ; and, it is the resort of superstition.

21. It is not by the greater or lesser number of avocations ; it is by virtue or vice the mind either secures tranquillity or is plunged into distraction.

22. Changing our mode of life is equally inadequate to relieving us from agitations ; the cause of which exists in our ignorance, that prevents us from being resigned to the vicissitude of events.

23. The man, who is subjected by his passions, will not be capable of attending to the counsels that may be given him.

24. Weak minds are most susceptible of provocation : an irritable man ought not to be too ready to punish.

25. In some respects, rage is terrible ; but it is ridiculous on other accounts : of all the passions, this draws on us most aversion and contempt.

26. Sensible men, lest their passions might be perturbed, ought to fortify themselves by such reasonings as are calculated to counteract their force, in order that they may be prepared with the means of resistance beforehand, should it happen to them to be in the way of excitement.

27. It is easy to perceive the defects of others ; but this is of no advantage to us, unless we profit thereby to correct

similar faults in ourselves, or to keep us on our guard against them.

28. He who reprehends in others the vices with which he is himself infected, draws attention to his own defects, and the blame he casts on others rebounds on himself.

29. Every man commits faults; but he may be deemed incorrigible who refuses to take in good part the counsels and remonstrances that are offered him.

30. It is by the charms of his character that a man diffuses joy and pleasure on those around him.

31. The different situations of life are conformable to the characters of those by whom they are filled.

(Every situation of life serves for the formation of character.)—*Paley*.

32. We should derive from philosophy all the assistance it can lend us against the vehemence of our characters.

33. All advantages happen not to every man; and the great talent is self-knowledge.

34. Obscurity will shield us from the shafts of envy.

35. We ought to be prepared against the vicissitudes of life; if we are incapable of resignation, we shall not even know how to support good fortune with prudence and moderation.

36. Fools neglect and despise the benefits they possess; they turn all their views towards the future: wise men derive present pleasure from the thoughts of what they have enjoyed, and even lost advantages are reflected on without dissatisfaction.

37. Our envious and discontented tempers, prevent us from enjoying those advantages we possess, and we persist in the indulgence of hopes which ought never to have entered into our conceptions.

38. Some always find pretences for complaining and re-

39. It is folly to fret about past losses; we should rejoice rather, that any thing is left.

40. With a mild and pleasant temper, the weight of misfortune itself is rendered less onerous.

41. The man who stores his mind with salutary truths, will divest himself of pride.

42. We must first become strongly attached to virtue, before we can cease to be ambitious in respect of that to which the generality aspire.

43. To forego those things which the generality of men appreciate, though worthy of contempt, requires a strong and firm understanding.

44. That which pleases the multitude, disgusts the virtuous few.

45. To those who stand in need of our assistance, we should willingly lend all the services prudently in our power.

46. Our fortune is chequered; we should make the good compensate for the evil.

47. A sensible man is sometimes able to derive advantages from conjunctures the most unfavourable, and to turn them to some good account.

48. If we are wise, we shall make the best of favourable opportunities, without afflicting ourselves too seriously about those that are unfavourable.

49. Nothing is more natural and honourable than a proper attention to improve our condition, provided it is accomplished by means which do not trespass upon those of others.

50. The term justice is applicable, not only to the act of rendering to others their due, but, to doing the same to ourselves and our families.

51. To neglect improving our means for supplying those things that are necessary or convenient for the uses of

life, through fear of losing the little we have, would be acting a very mean and absurd part.

52. No man surely would take refuge in penuriousness, in order to guard against the loss of his small property, no more than he should remain in the unsocial state of celibacy that he may have neither friends nor children to lose : his mind should be armed by reason against all untoward contingencies ; our fears should not wrong us, by preventing our using the means for obtaining gratifications.

53. Fortune will sometimes snatch away in an instant what it has taken a long time, and cost much labour, to acquire.

54. The hopes derived from our children are remote, and very uncertain ; most parents end their days without seeing them realized.

55. We should take pains, in forming the manners and characters of our children, from their earliest infancy.

56. We should be particularly attentive in the choice of preceptors, so that our children should not, through our inattention, be committed to the charge of servile, vulgar, or weak men.

57. It is no small error to think, that the defects of those children who seem naturally disposed to be perverse, cannot be corrected by discipline, and by taking pains to endow them with virtuous impressions ; under negligent treatment, a good disposition becomes vitiated ; the vices of a bad one are eradicated by careful instruction.

58. There is nothing of greater importance, than to find for our children, masters of unblemished characters, irreproachable morals, unobjectionable manners, and who are eminent for their knowledge ; for the source and origin of every thing that is valuable in life, is a good education.

59. Fathers ought not to be too harsh and severe.

60. It is better for the resentment of a parent to be sharp and severe for the moment, than to be settled and lasting ;

for implacability is no small proof of unnatural hatred and antipathy.

61. When parents are shameless, how can it be expected that their children will be different?

62. He who wishes to be the father of estimable children, must search for a wife worthy of being their mother.

63. Those who marry women much richer than themselves, are not the husbands of their spouses, but slaves to the fortunes they have brought.

64. Women who, by dictation and violence, attempt to restrain their husbands from dissipation and improvident habits, only irritate them and render them more perverse; but if they endeavour gently to persuade them, they more easily obtain their purpose.

65. Love partakes so much of modesty, continence, and fidelity, that it awakens these virtues in the bosoms of those who were previously strangers to them.

66. Those who are influenced by love, are freed from all other constraints.

67. The mind has not only a principle of sense, of understanding, of memory; but also of love.

68. A woman should have no male friends, but those who are the friends of her husband.

69. Those who seek a host of friends, know not that they will find a swarm of enemies; and they will soon learn, that the animosity of hatred is a much more active principle than the good-will of friendship.

70. Friendship is weakened and extinguished by dividing it amongst too great a number of persons.

71. What satisfaction can result from the indulgence of a taste for forming continually new acquaintances—from a facility of relinquishing former attachments, and of being always charmed with our latest acquired friends? The consequence is, that for the sake of making a fresh intimacy, we lose those friends on whom we might have depended.

72. Nothing is more contemptible, nor a greater proof of a light character, than a disposition to form hasty friendships; and yet, nothing is more common: the consideration that friendship must arise from congeniality of mind, should be the greatest motive against contracting it too suddenly.

73. In order that our friendships should be permanent, it is necessary to employ much time in estimating their worth.

74. Our judgment respecting our friends should be formed *before*, and not *after* we have become attached to them.

75. It is not without considerable unpleasantness, that we can manage to rid ourselves of a disagreeable acquaintance.

76. In circumstances where the valuable services of friendship would be acceptable, the discovery is melancholy that we have had none but false friends.

77. No one likes to find himself neglected by one whom he has regarded as a friend.

78. If we look into our own defects, our vices and foibles, we shall be convinced, that the friend we need is not he who will commend us, but he who will speak freely, and by whose suggestions and remonstrances we may derive benefit.

79. A friend is not wanted to be one's counterpart, and to repeat all our emotions; but we need the friend who will accompany us in our researches for truth, and aid us in rectifying our judgments.

80. True friendship requires virtue to make it honourable, freedom to make it pleasant, and kind offices to render it useful.

81. It is not by rigour and austerity that friendship becomes respectable; it should be attended by propriety and dignity; but with these, mildness and kindness are not inconsistent.

82. We should not at once regard him who praises us as a flatterer; commendations are not incompatible with friendship; it may be employed occasionally with advantage as well as reproach.

83. The sycophant sufficiently announces himself as a flatterer; but the flattery against which we should be on our guard, is that which does not so readily discover itself as such.

84. Flattery has the quality of fitting itself like an elastic dress; it readily assumes the form and appearance of what it affects to be: as it is by false imitations that the flatterer deceives us, and disguises himself; so it behoves us to employ those tests by which he may be discovered and exposed.

85. When the purse is empty and the kitchen cold, then the voice of flattery is no longer heard.

86. If sincere friends are desirable at any time, it is when we are in prosperity.

87. It is with sincerity as with some medicines; employed incessantly, it afflicts and gives pain, without being attended by any benefit: we should know how and when to make our candour a kindness.

88. We should concede to our enemies the merits and honours they justly deserve, and this will prove that our complaints against them are not dictated by hatred, but that we have just reasons for being offended on account of their injustice or impropriety towards us.

89. It is better not to be too sharp observers, nor too searching for faults. In advanced life, the sight is weak, and the hearing obtuse, and occasion may be taken of these infirmities, skilfully to affect not to notice things which are seen very plainly, and to have no knowledge of what has been heard perfectly well.

90. "My conscience torments me for having acted criminally; 'tis a corroding ulcer in my flesh:" remorse ne-

ver quits us ; it rankles and preys upon our constitution, and racks and tortures our minds.

91. It is not without reason that we regard those as impudent who extol themselves ; because it would become them to be modest, even though others should deign to commend them.

92. Those who show themselves greedy of praise, give room for its being suspected, that they feel themselves greatly deficient in laudable qualities.

93. To talk of one's self as being some one of great importance, and as though one had a right to assume the superiority over others, is justly deemed a rudeness, because it is an impertinence to every one.

94. It is allowable, however, to affirm our own merits, when we are attacked by calumny, or if we are unjustly accused.

95. It is impolite to contradict the commendations we hear given to others ; nevertheless, if it happen that we know these praises to be misplaced, and might have a pernicious tendency, it is then our duty to set those right who hear them.

96. If a question is put to another in our presence, it is unmannerly to put ourselves forward to reply.

97. He who snatches the word from another's mouth, to speak himself, is impertinent, even if he explain the subject correctly ; if he does not, he is ridiculous.

98. The mind should neither be too bold, nor too timid ; for the one produces rashness and imprudence, and the other falls into servility : the great art is, to preserve a medium in all things.

99. Let us not be imitators of those who attempt to correct their timidity by impudence ; their rusticity by buffoonry ; their bashfulness by effrontery ; and their cowardice by ferocity.

100. In order to free ourselves from diffidence, we should

accustom ourselves to act on trifling subjects, and exercise ourselves frequently on occasions of minor importance.

101. It is useful to a timid man, to habituate himself to act with freedom in little matters, and not to approve too readily what is devoid of merit.

102. There is a weak sort of people, whose breeding has not supplied them with a proper confidence ; but they are easily influenced, and they readily yield to whatever is proposed, and afterwards as lightly fail in their words, and belie themselves.

103. We observe many whom false shame prevents from refusing an improper request, and who thereby expose themselves to just shame, and deserved reproach.

104. It may be remarked of weak people, that they are aware beforehand of the inconveniences they are about to incur ; but still they have not the firmness to avoid them : compunction is not only suffered after the act is completed, but even before its commission.

105. It is not only in pecuniary matters that those who are wanting in decision are apt to err ; but on more serious occasions, they are wanting in firmness in not adopting the determinations which reason suggests.

106. It is necessary to withstand importunity in matters of small consequence, if we wish to become capable of declining to make concessions of greater magnitude.

107. Philosophy undertakes a difficult task when she pretends to cure garrulity.

108. The fault of not being able to restrain one's tongue, arises from not being able to listen.

109. Intemperance of speech is cured with difficulty : philosophy composes her remedy of words, but these only operate upon those who will listen ; and they are not heard by him who has no restraint upon his own tongue.

110. To hear and be heard, are two things of which a

talkative man can never derive benefit : he seldom gains hearers, for every one avoids him.

111. The object of speech is, to make ourselves be believed ; and no credit is given to a babbler, even when he speaks the truth.

112. Even the company of a bad man that knows how to be silent, is preferable to that of a good man who talks incessantly.

113. Curiosity is the constant companion of garrulity.

114. Curiosity becomes a vice when it is only an itching to learn what is amiss respecting others.

115. Vicious curiosity is only pleased with evils of recent occurrence ; it is necessary they should be yet fresh ; she takes delight only in promulgating new calamities.

116. We should not grow angry amidst jesting and bantering, for we make ourselves enemies thereby ; nor in discussions, because they then change into disputes ; nor in instructing, because instruction then becomes our antipathy ; nor in prosperity, because it adds to the envy with which others are filled.

117. We make a jest of those fops who are always adjusting the set of their dress in public.

118. Most men begin to practise the art of speaking, before they have been exercised in that of hearing.

119. We ought to be candid enough to extol the merits of him who speaks, but not suffer his address to lead us into incaution ; to regard his talents with pleasure, but investigate strictly the justness of his reasoning ; not to be influenced by the authority of the speaker, but to scrutinize accurately the grounds of his argument : the orator's object should be considered, rather than his eloquence admired.

120. Instead of being difficult, it is very easy to criticise what is spoken by another ; the difficulty lies in saying any thing better ourselves.

121. We address a prepossessed auditor, whom we can by no means please and soften ; full of pride and self-opinion, he wishes, by his disdain, to convince others that he could have advanced something far better himself.

122. He whose pride and silly ambition render him envious of another's speech, cannot give his attention to hear him.

123. Our admiration is not confined to those sentiments which are uttered in few words ; but we are even pleased with those that are expressed by means of signs, and without the aid of sounds.

124. On some occasions, no words that could be spoken would be so expressive as silence.

125. We display a contracted mind when we are unable to embrace an enlarged view of a subject ; attending only to the minor particulars, and raising questions upon every sentence and every syllable.

126. Nothing is more disagreeable than those repulsive men, who are deficient in affability : the way to become esteemed, is to be able to make concessions in a dispute.

127. To confide our secrets to others, is to have recourse to confidence in them, and to cease having it in ourselves.

128. In following different pursuits, we can render little professional assistance to each other ; but difference of profession prevents jealousies, and still enables us sometimes to be of mutual service.

129. To indulge our unrestrained and irrational appetites, is a kind of license which is mean and degrading ; and it is always attended by repentance.

130. A sedentary life, spent in indolence, withers both body and mind at the same time.

131. Bodily exercise ought not to be neglected ; it gives us strength, and occasions our being well-constituted : in youth, we should acquire a constitution capable of leading to old age.

132. Kindness to animals promotes humanity.

133. In generalship a second fault is inexcusable.

134. The most violent and dangerous public factions, arise too often from private disputes and misunderstandings.

135. The natural right of mankind is liberty ; but we should conform to those constitutional laws that are necessary to preserve society and individuals from injustice, and for punishment of injuries committed.

CHAPTER. XIX.

SELECTIONS FROM THE THOUGHTS OF PLUTARCH ON SUPERSTITION

1. As there can be no good experienced in a state of insensibility, or non-existence, so there can be no evil ; and as good and evil can only pertain to those who exist, so they can have nothing to do with those who have ceased to exist : they that are dead, therefore, are placed in the same state as that in which they were before their birth.

2. Death, to all men, is the end of life ; but it is not so in the notions of the superstitious ; they imagine their sensations will extend beyond animation itself ; they prolong their terrors beyond the term of their existence ; they contrive to associate with death the idea of sufferings which will never terminate. At the moment they are about to be relieved from all their troubles by death, they alarm themselves with ideas of pains that never will cease ; the depth of their imaginary hell are present to their view ; burning torrents flow before their eyes ; unconsuming burnings afflict their imagination ; frightful darkness thickens around them ; horrible spectres shock their sight ; pitiable shrieks alarm their ears ; judgment and torture are before them ;

they see the earth cleave asunder, and unfathomable gulfs complete their miseries.

3. Whoever stands in awe of gods, dreads every thing—the earth, the sea, the air, the sky, the clouds, the light, darkness, silence, dreams, &c.

4. The superstitious see horrid spectres and hideous phantoms in their sleep; their bewildered imagination creates tortures by which they are crushed and torn; they fancy they hear commands as dreadful as they are whimsical, and which they are constrained to obey.

5. A superstitious person dreads his fancied god, and yet fancies that he finds refuge in his bosom.

6. The fears derived from superstition are more causeless and stupid than those of any other kind.

7. Of all disorders of the mind, religion is that which occasions the greatest extravagance, the most inconsistent workings of the affections, opinions the most contradictory, and which clash most one with another.

8. Consider the atheist in his trouble, and learn to respect him; he undergoes his misfortunes in silence; and seeks the means of help and consolation in himself. The conduct of the superstitious is entirely different; if he has the smallest trifle to encounter, it is the fancied divinity which pours down upon him an inexhaustable torrent of suffering; he is the object of celestial wrath; it is god who punishes him; he has but to submit to his doom, and he thinks it is merited; down he casts himself to the earth, or on his knees, with upraised hands he beseeches his wrathful god to spare him, a poor miserable sinner.

9. Is the atheist sick?—He endeavours to ascertain if he has not committed some excess in his diet—if his conduct has not been irregular? It is in himself, and in that which surrounds him he seeks for the cause of his indisposition. But, if the believer is at all disordered, or if he sustains any loss of fortune, it is the visitation of heaven—it is

the hand of his divinity which is heavy upon him; he would think he was striving against god, and revolting against the sentence of his heavenly judge, if he were to regard the circumstance as merely happening in the course of nature and human relations.

10. That atheism should be deemed impiety, and that superstition should be pronounced piety, is the judgment of stupidity.

CHAPTER XX.

SELECTIONS FROM THE GOLDEN VERSES, &c., OF PYTHAGORAS.

1. Every star is a world, or mass of substantial consistency, or assemblage of the natural orders of animated, vegetating, and mineral compounds in the infinite ether.

2. In the system of the universe, suns are the masses of greater magnitude, about which the lesser masses in their contiguity, or the planets, revolve.

3. The earth is a globe which admits of antipodes; it is not motionless, nor situated in the centre of the spheres; but it is one of those planets whose orbits of revolution pertain to our particular solar system.

4. The surface of the moon is diversified by mountains and valleys: the moon, as well as suns and primary planets, is habitable.

5. Mankind have ever lived, and the genus *man*, never had a beginning.

6. Death is the destiny of all men.

"What then is death, but ancient matter drest
In some new figure and a varied vest?"

Thus all things are but altered: nothing dies."

" And, as the softened wax new seals receives,
 This, face assumes, and that, impression leaves;
 Now called by one, now by another name,
 The form is only changed, the wax is still the same."

7. On the extensive theatre of the world, while many struggle for the glory of a name, and most men pant after the advantages of fortune; there are a few, and indeed but a few, who are neither eager to amass wealth, nor ambitious of fame, but who are sufficiently gratified by being spectators of the interesting scene.

8. It is the province of science to be conversant with those objects that are immutable and eternal in their nature, and which, therefore, can alone properly be said to exist.

9. The end of philosophy is, to free the mind from those impediments which hinder its progress in attaining the knowledge of nature, and to raise it to the contemplation of immutable truth.

10. Through philosophy we have this advantage—to be astonished at nothing; for wonder partakes of ignorance, or arises from doubt; both of which are removed by the knowledge of the natural conditions, and by an examination into the properties of every thing.

11. All men acknowledge wisdom to be of the highest importance, and yet few endeavour to obtain it.

12. To conceive and judge aright, can only be the attribute of a few; it can only belong to those who are well-informed, and these are not many.

13. The most important branch of instruction is, to inform the mind concerning good and evil.

14. The chief office of the mind is, to know and contemplate.

15. It is the fault of a man devoid of an improved understanding, to adhere to all men's opinions, especially to those which are maintained by the greater number.

16. Do that which you judge to be right, whatever the vulgar may think of you; if you despise their praise, disregard also their censure.

17. Be not intimidated by vain threats; let them not divert you from your laudable purposes.

18. If a man, after having entered into the ways of wisdom, turns aside and forsakes them, it is in vain for him to imagine himself living; he is dead.

19. Do you find yourself attacked by lying aspersions?—have patience; support this unpleasantness with calmness.

20. Let no person, either by his actions or discourse, lead you to say or do a thing, that at some day might be prejudicial to you.

21. No enjoyment can be felt where the mind is disturbed by the consciousness of guilt, or by fears about futurity.

22. The most ample and perfect gratification is to be found in the enjoyment of moral and intellectual pleasures.

23. If you have it in your power to do good, you ought to do it; ability is here near akin to necessity: such is the rule you should follow.

24. Various and manifold are the uses of opportunity.

25. Propriety and seasonableness are the first things to be regarded in our conversation, and in our intercourse with the world.

26. In all society, a due respect must be had for just subordination.

27. Politeness consists in an evenness of mind, which excludes at the same time both insensibility and too much earnestness; a quick discernment to perceive immediately the different characters of men; and by an agreeable condescension, to adapt ourselves to each man's taste; not to flatter his vanity, but to calm his passions; a forgetting of ourselves in order to seek what may be pleasing to others, yet in so delicate a manner, as not to let them perceive

that we are so employed : it knows how to contradict a man with respect, and to compliment him without adulation ; and it is equally removed from an insipid complaisance, and a low familiarity.

28. Esteem it no small part of a good education, to be able to bear with the want of it in others.

29. Seek not to shine by launching out into ill-judged expenses, as if you were ignorant of what was suitable and becoming ; neither pride yourself on excessive economy : nothing is preferable to the just medium which should be adhered to in all things.

30. Comprehend many things in few words, and not few things in many words.

31. We ought either to be silent, or to say what is better than silence.

32. To deprive wormwood of its bitterness, and to take away liberty from speech, are both alike.

33. There is less danger in throwing a stone at random than an idle word.

34. Reflect well before acting ; avoid having to blush for your folly through too great precipitation : imprudent acts or words are the province of a fool.

35. Engage in no projects that may turn to your disadvantage ; beware of entering on an affair which you will not be able to carry through ; and begin by acquiring the information necessary for your guidance.

36. Let uprightness influence you in all your actions, and be sincere in whatever you say ; let reason be your guide even in the smallest matters.

37. Rather than attempt to cover your faults with words, endeavour to amend them.

38. Do nothing mean in the presence of others, nor in secret ; let it be your chief law to respect yourself.

39. Shun ambition and vain glory, because these chiefly excite envy.

40. Avoid doing any thing that might excite envy or malice against you.

41. The desire of superfluity is foolish, because it knows no limits.

42. It is better that those with whom you are allied, should respect you rather than they should fear you; for esteem accompanies respect, but fear is attended by hatred.

43. Much discretion is necessary in the breeding and education of children: reproof and correction are only useful when they are accompanied, on the part of the parent or teacher, with evident marks of affection.

44. Let youth be trained in the best course of life, and habit will render it the most pleasant.

45. Young persons should be accustomed to restraint, in order that they may learn to submit to the authority of reason.

46. We should avoid, with our utmost care, and use our utmost endeavours to remove, sickness from the body, ignorance from the mind, predominance from the appetites, discord from our families, and excess from all things.

47. Many things, especially love, are best learnt late.

48. Neglect not your health; indulge with moderation in eating, drinking, and exercise: the quantity to be prescribed is that beyond which you cannot partake with impunity.

49. Sobriety is the strength of the mind; for it preserves reason unclouded by passion.

50. No man is free who has not the command over himself, but suffers his passions to controul him.

51. The faculty of continence is better than the greatest wealth.

52. Drunkenness is the canker-worm which consumes the powers of the mind.

53. Acquire the habit of controlling your appetites, your rest, your indulgences, and your anger.

54. Let your table be frugal ; banish from it all luxuries.

55. Choose that person for your friend whom you knew to be the most worthy ; turn not away from the justness of his counsels, and follow his useful example.

56. Between friends, mutual confidence is never for a moment to be interrupted, whether in jest or earnest ; for nothing can heal the wounds that are occasioned by deceit.

57. Beware of losing your friend on account of a trifling fault.

58. Prefer even reproaches to flattery ; fly from the flatterer as from the worst of enemies.

59. In encountering those reverses which happen to men, learn to support their unpleasantness with patience and fortitude.

60. You will find that men are themselves the cause of their sufferings. *Wretches!* they are blind to the good that lies before them, and they are deaf to the truths that are addressed to them. How few perceive the true remedies for their evils.

“ Let not soft slumbers close your eyes,
 Before you’ve recollected thrice
 Your train of actions through the day —
 ‘ Where have my feet traced out their way ?
 What have I learnt, where’er I’ve been ;
 From all I’ve heard, from all I’ve seen ?
 What know I more, that’s worth the knowing ?
 What have I done, that’s worth the doing ?
 What have I sought that I should shun ?
 What duty have I left undone ?
 Or into what new follies run ?’ —
 These self-enquiries aid the mind,
 To shun the ill—toward virtue’s paths inclined.”

61. Pythagoras, according to Ovid, taught the doctrine of constant destruction and renovation of the surface of the globe ; and he illustrated this doctrine by an appeal to the great physical changes obviously in operation,—such as the

conversion of land into sea, and sea into land; the excavations of valleys by rivers and floods; the alluvial depositions; and the effects of earthquakes and volcanoes in convulsing and elevating the strata of the earth.

CHAPTER XXI.

THE ARGUMENT OF THE RATIONALISTS AGAINST THE DOGMATISTS, IN DEMONSTRATION OF THE NON-EXISTENCE OF DEITY.

(Ascribed to *Epicurus*.)

1. Fabulous persuasion, or faith, is the approbation of feigned ideas or notions: it is the credulous belief in the reality of phantoms.

2. The dogmatists finding themselves beaten out of the field of reason, fact, and even probability, by force of the positive demonstration opposed to them, that a comprehender of the universe is morally impossible, because it is necessarily infinite and uncomprehended, begin upon some new ground, which they prove not, but would have it humbly granted without argument or understanding.

3. The dogmatists hold a god, as they call their notion, to be the efficient cause. Now let us inquire concerning this god; and only to confute and put down their presumption and arrogance, we say as follows:

4. The things we understand, and of the existence of which there can be no rational doubt, must be understood as being somewhere in place. Now, forasmuch as among the dogmatists, some affirm that god is a body, and others say he is incorporeal; some fable him as having a human form, and as creating man in his own image, and others deny this story; some locate him, and others generalize him; some will have it that he pervades the world, and

others place him in a heaven, beyond the world; some teach that this god himself is a derived being, and others hold him to be eternal; so that there is no agreement among them as to his personality, and location. How can we have an idea of this said god, not having an indubitable knowledge of his substance, nor of his form, nor of the place where he is? Let them first agree upon what they think god to be, and then they may endeavour to represent him to us, and may require that we should consider their statements, and, if of weight, yield to them; but, while they disagree irreconcilably among themselves, we cannot receive any assertions from them as undoubtedly true.

5. "But," say they, "conceive within yourself something incorruptible and blessed, and think god to be such!" This is silly; for, not knowing the substance of the thing, neither can we know its accidents. Likewise, let them show us what is "blessed or divine;" whether it be that which is active virtue, or something that neither hath any business itself, nor affords business to any other; for, differing widely in this point, they show, that what they call blessed, is nothing determined, and consequently, that this "something blessed;" or, the pretended blessed divinity, is nothing at all. Let them show that any one of the attributes with which ignorance clothes its deified phantom, can, for a moment, resist the test of moral criticism or rational investigation.

6. As the said god cannot be demonstrated to exist by any manifest proof, so neither by any thing unmanifest; for he who attempts this course of argument, will be driven into *infinite*, we constantly requiring a demonstration for their divine dogmas, and for the mysteries of their inscrutable god.

7. Moreover, he who maintains that there exists a god, holds that he either doth or doth not preside over the process of the world. His providence, then, must be either

over all, or over some part only ; if over all, then there would be no evil or wickedness in the world. But all things, as they confess, are full of evil ; therefore, god cannot be said to be provident over all. If he presides over a part only, why is he provident over some part, and not over all ? for either he both will and can be provident over all ; or he would wish to be, but cannot ; or he can, but will not ; or he neither will nor can. If he both would and could, then would he be provident over all ; but he is not, as is manifest from what has been already alleged ; therefore, that he is both willing and able to be provident over all, is not true.

8. If he is willing, but has not the power, then his power is exceeded by that cause which hinders him from being provident over some things ; but it is absurd to imagine a god to be weaker than some other thing. If he is able to superintend all, but will not, in that case he may be pronounced malevolent ; if he neither will nor can, then, both malevolent and impotent.

9. Therefore, this fancied god is not provident over the things of the world ; and if he is not provident over them, neither performeth any work, nor causeth any effect, none can say by what means he comprehends there is a god, seeing that it is neither manifest in itself, nor indicated by any effects.

10. In affirming that god is the provider of all things, they infer that he is the author of evil ; and in saying that he is only provident over some part, then they will be forced to confess that he is either malevolent or impotent.

11. With regard to what they are pleased to call causation, i. e. the necessary connexion of cause and effect in nature, without which there could be no existence at all ; and the fitness of organs for the exercise of their faculties, which they term *design*,—on this point, let them also first agree among themselves, for they are divided in opinion as

to the doctrines of emanation and eternity ; some holding this emanation to have been an act of necessity, and others, to its having been an act of free volition ; some teaching the doctrine of an eternal chaos, and others the doctrine of creation from nothing, and the world's beginning at some limited period of duration. Let them show that there could ever have existed any thing without a cause, and then we will listen to their notion of a first cause : the absurdity lies, not in conceiving of an infinite series of causes and effects ; but in attempting to conceive in a first spring of infinite motion or existence.

12. Also : the universe that is necessarily infinite and eternal, cannot have original, or comprehended, or conceived, principles attached to it : it has not been instituted or commenced. In nature, we can only trace a process ; we can never discover a principle.

13. Time can be nothing more than the experience of a course of natural phenomena.

14. Were time finite, then it would have begun at some time, and would end at some time ; and consequently, there must have been once a time, when time was not, that is, before it began to be ; and there will be a time when time will be no more, that is, when it shall have ceased to be, which is absurd ; therefore, time is not determinate.

15. The reasoner, thus, prompted by his humanity and regard for truth, endeavours with argument to inform the mind, and to correct the insolent pretensions and assumption of the dogmatist.

CHAPTER XXII.

SELECTIONS FROM THE MORAL REFLECTIONS AND MAXIMS
OF SADI, THE PERSIAN PHILOSOPHER AND POET.

(Though Sadi lived so late as in the eleventh century, the justness of his opinions, and his remoteness from Christendom, seem to entitle him to a place in this collection.)

1. Which is of the greater importance to man, pleasure, or the knowledge of truth?

2. Individuals succeed each other; generations commence and end; but the races of no generation become extinct in the universe.

3. A man is born; he commences the building of an edifice, and he dies; another is born, and he commences his edifice in the same manner, and in like manner he dies.

4. Be just, and fear not.

5. Those labour in vain who acquire riches, and do not enjoy them; so do those also who learn the principles of wisdom, but do not apply them in the conduct of their lives.

6. He who is impressed with good principles while he is young, will never be entirely destitute of a sense of virtue.

7. Though we resist temptation, yet we cannot assure ourselves that we shall escape slander.

8. In a single hour, it may be discovered whether a man has good sense, but it will require years to determine whether he has good temper, or good disposition.

9. The diamond is not of less value when buried in the soil, nor the dust less vile, when borne by the wind toward the sky.

10. Perseverance accomplishes more than precipitation.

11. If learning were extinct from the earth, there would, notwithstanding, be no man who would think himself ignorant.

12. Wound the feelings of no person unnecessarily ; there are thorns enough in the path of human life.

13. We should learn virtue from the vicious, by avoiding, in our own conduct, that which offends us in theirs.

14. Clemency to the wicked, is an injury to the good.

15. We should assist and relieve the wretched, for misfortunes may happen to ourselves.

16. Our misfortunes should teach us compassion : he best can feel for the condition of the wretched, who has himself known wretchedness.

17. There is no harm in visiting others, but let it not be so often that they may say "It is enough : " go not every day, that so affection may increase.

18. Let him who neglects to raise the fallen, fear, lest when he himself shall have fallen, no one will stretch out his hand to assist him.

19. In adversity, do not visit your friend with a sad countenance, for you will embitter his cup ; relate even your misfortunes with a smile, for wretchedness will never touch the heart of him who is disposed to be cheerful.

20. Listen not to professions of friendship from him who has been capable of forsaking his former friend in adversity.

21. More dangerous than the venom of a serpent is the tongue of your enemy, but who pretends to be your friend.

22. To believe that a feeble enemy cannot injure us, is to believe that a spark of fire cannot cause a conflagration.

23. A wise man will never contend with a fool.

24. Always encounter petulance with gentleness, and ill-humour with indulgence.

25. Vehemence creates dislike, and excessive mildness, contempt : be neither so severe as to be hated, nor so tame as to be insulted.

26. He who is liberal, has no occasion for bodily strength or prowess ; a sinewy arm is less strong than a hand filled with gold.

27. He who lives upon the fruits of his own labour, escapes the contempt of haughty benefactors.

28. Sadi was taken prisoner by the Turks, and condemned to work at the fortifications of Tripoli ; but he was redeemed from this deplorable state by a merchant of Aleppo, who had so much regard for him as to give him his daughter in marriage, with a dowry of one hundred sequins. This lady, however, being an intolerable scold, proved the plague of her husband's life, and seems to have given him that unfavourable opinion of the sex which appears occasionally in his works. During one of their altercations, she reproached him with the favours her family had conferred—"Are not you the man my father bought for ten pieces of gold?" "Yes," replied Sadi, "and he sold me again for a hundred sequins."

CHAPTER XXIII.

SELECTIONS FROM THE MORAL THOUGHTS OF SENECA.

1. Moral instructions succeed best when they are impressed upon our minds in detached thoughts.

2. Every action, during our whole lives, should be regulated by considerations of honour or shame to ensue therefrom. On this rule, morals, or the distinction between what we ought to do, and what we ought not to do, are founded. Wisdom consists in distinguishing good from evil.

3. The natural lesson of mankind is, in all cases, to do as they would be done by.

4. Let us come back to that incontrovertible truth, that every thing happens in the necessary order of the natural process, as well in morals as in physics ; and let our conduct and precepts furnish such examples, that even preju-

dice the most blinded, may not be able to remain unconvinced by our reasons and demonstrations.

5. Good sense keeps always in close alliance with nature.

6. In physics, an intelligent mind can distinguish one phenomenon to be the effect of another : it is the same in morals ; the most trivial acts serve as indications whereby to judge of characters.

7. Infinite existence is connected and influenced by a chain of order which cannot be broken, and the direction of which it is impossible to change ; even against our wills we are constrained to proceed on.

8. Since ignorance is the cause of our alarms, exemption from fear would well repay the pains taken to instruct ourselves.

9. It is the property of knowledge to render its possessor superior to those things which are a terror to other men.

10. Great phenomena, or extraordinary departures from the ordinary and common course of events, do not frequently happen.

11. The terrors occasioned by unusual phenomena are owing to our ignorance of their causes ; and their unfrequency renders their effects upon our minds the more awful.

12. It is not to be wondered at, that we are as yet ignorant of the natural order, or process, or cause, of the movements of comets, the appearances of which are so rare, and which bodies approach us from such immeasurable distances, that we are unable to trace their orbits, or calculate the commencements and terminations of their revolutions ; yet, they must be arranged with the eternal operations of nature ; they move in their proper directions from which they cannot stray ; they accomplish their courses, and are not extinguished, but merely withdrawn to so remote points that we can no longer see them. The time will, perhaps,

come, when, by the continued observations of astronomers during future ages, facts, that are unknown to us, will be plainly demonstrated to our posterity; and it will then only be astonishing, that they should have escaped our penetration.

13. In ages to come, the seas may be traversed, and, in spite of the winds, and the storms, avarice and ambition may discover a new world; and Thule will then no longer be considered as the extreme part of the globe.

14. Of all that assemblage of substances which disappear from our sight to return into the bosom of nature, from whence they sprung and will continue to spring, nothing is annihilated; every thing changes, nothing perishes: these apparent destructions are but changes of forms.

15. As much fear is manifested of becoming nothing after death, as of going to hell.

16. Death falls heavy upon him who is too much known to others, and too little to himself.

17. We all of us complain of the shortness of time, and yet find that we have much more than we can well tell what to do with; our lives are spent either in doing nothing at all, or in doing nothing that is useful, or nothing that we ought to do: we are always complaining that our days are few, and we act as though there would be no end of them.

18. Man's projects and designs vary every day; now, he wishes that he were married, and now, his aspirations are to possess a friend; sometimes he is in a mood to exact submission from others, and sometimes no one can be more officious than himself; at one time he squanders his money like a fool, and at another, no Gripus could be more saving; his humour changes from the serious to the frivolous, and *vice versa*; the mask is changed at every instant.

19. Reflect that it is very difficult always to be the same person.

20. Our ancestors complained, we complain, and posterity will complain, that manners degenerate, that vice prevails, and that human society is rapidly tending to the very abyss of profligacy and wretchedness.

21. Our greatest evil has its source in the practice of modifying ourselves according to public opinion ; we think that alone is estimable which is universally approved, or which is authorized by prevailing example, or modish custom ; thus, instead of living exempt from all constraints, except those imposed upon us by the principles of reason, we are compelled to be the imitators of others, and the slaves of vulgar fashion.

22. Men are the sport and victims of errors transmitted by hand to hand, from their predecessors ; they are ruined by following the examples of others : mankind are not so happy as for the wise to form the majority ; the multitude are always identified with error.

23. We discard nature for the sake of conforming to customs that are neither wholesome nor reasonable.

24. He whose purpose it is to adopt true opinions, and to act justly, will not ask himself, " what will others say or think of me ? " He is swayed by inclinations adverse to those of the multitude ; an individual will be to him as the whole people, and the whole people as no more than an individual.

25. Base impostors ! ye preach what cannot even be comprehended nor credited ! It is for this ye contract your brows, and puff yourselves in black robes ! These are the doctrines ye hold forth with such affected tones and dismal looks !

26. Nothing is decided beforehand, to will or not to will ; our judgments change and vary from day to day ;

and, for the main part of mankind, life is but a game of chance.

27. Our will has no determinate object; we know not what our will is, till the moment we act.

28. In what does satisfaction consist? In a good conscience, approvable pursuits, uprightness of conduct, ties of affection, uniformity of character, and unconcern about the favours or frowns of fortune.

29. The highest attainment, the completest proof of excellence, is to be consistent in our actions and language; to manifest an entire conformity of character.

30. When we would fix the just estimate and real worth of a man, we should view him divested of his wealth and dignities, and of all the illusions incidental to fortune; it is his mind and character only that we should consider.

31. Some men are by nature so happily constituted, and circumstances have been so favourable to them, that, without much application, they are able to arrive at attainments which are ordinarily the fruits of arduous study alone; and they appear to have a perception of excellence immediately it is presented before them.

32. A happy life is the result of perfect correctness of conduct: a course of propriety, if adopted at any time, will render life supportable.

33. Virtue exists but in the mind that is cultivated, enlightened, and perfected by continual exercise.

34. The man whose conscience—always an infallible monitor—has ever been a check upon his actions, can alone indulge in retrospection with pleasure.

35. Gaiety is felt but in transient fits that smooth the forehead for a moment without affecting the heart; not he who laughs is happy, but he is so whose mind, full of cheerfulness and confidence, is superior to events.

36. A wise man is provided against conjunctures of every kind; when favourable, he avails himself of them to

the utmost ; and when unfortunate, he still manages to make the best of matters : in prosperity, he betrays no presumption ; in adversity, he feels no despondency.

37. Those who have been constantly accustomed to good fortune, illy sustain reverses ; but, to be habituated to striving against misfortune, fortifies a man, and makes him invulnerable.

38. Continual misfortunes are attended at least with one advantage ; constant suffering has the effect of rendering us insensible to pain.

39. He who has not permitted himself to be the dupe of prosperity, can never be overwhelmed by adversity.

40. That virtue pleases us which has been exercised, has been made considerate, and which is confirmed by contests, and by bearing up against misfortunes.

41. We are made sensible by misfortune : it might be said that good sense and good fortune are incompatible ; prosperity deprives man of his judgment.

42. There are people who have lost their property, and yet have retained their good temper.

43. Reason supplies some consolation even under the most trying circumstances.

44. Courage may be displayed even on the bed of death.

45. Grief itself has its limits and restraints, which a considerate man will observe ; in sorrow, as in every thing else, we ought not to trespass beyond the bounds of propriety : the ignorant alone are subject to transports, both in their lamentations and their rejoicings.

46. Nothing is more capricious than the judgment of the people ; if they see a man firm in the midst of distress, they brand him as impious and hardened ; if they see another overwhelmed by his grief, and prostrated on the corpse of his friend, him they denounce as weak and effeminate.

47. It is impossible for him who regards virtue, to please

the people; it is always by mean resorts that the popular favour is obtained.

48. The recompense of good actions consists in having performed them.

49. Nothing is so well calculated to render a man good, to fix his waverings, and correct his vicious propensities, as associating with excellent people.

50. The chief indication of our minds being at ease, is to be satisfied with our own company.

51. So far is it from being possible that the multitude should all be of the same sentiment, scarcely one of them has any sentiment at all.

52. The vices of the multitude should be viewed as ridiculous rather than heinous; there is more humanity in smiling at the faults of mankind than in condemning them.

53. Let us be at peace with ourselves, without being troubled about our reputation; let us consent that it should be bad, provided that we merit it should be good.

54. Virtue cannot have a more ardent votary than he who, in order not to sully his conscience, renounces even the reputation of honesty.

55. The province of wisdom is extensive; to comprehend it, we have need to divest our minds of all superfluous incumbrances.

56. Vice entices by its lure of gratification; but virtue calls for willing and disinterested service.

57. The chief good, the most assured advantage, is to be independent—to need nothing; and to forsake the haunts where fortune presides.

58. He to whom riches are necessary, fears for their safety, and his fear is the bane of enjoyment: it is long since I have troubled myself about profit and loss.

59. A corrupt mind finds itself as uncomfortable in riches as in poverty; it is every where attended by its scourge.

60. Let a man be ever so rich, he is more unhappy on

account of what he has not, than happy on account of what he has.

61. Without economy, there are no riches sufficiently great; with it, none are too small.

62. The art of acquiring, and that of preserving, are two means, which, taken separately, may either of them render a man opulent.

63. It is not the possessing of little, but the desire for much, that makes us poor.

64. There is little difference between not possessing a thing, and not desiring it.

65. Avarice is never satisfied: nature requires but little; the body is as easily clothed as nourished: all farther desires are the cravings of our vices, and not the suggestions of our exigencies.

66. The method of supplying instruction by precept is tedious; example is the readier and more certain course to be adopted.

67. The end of study should be, not to know more, but to know things better, than others.

68. One kind of intemperance is, the wish to extend our knowledge farther than our occasions require.

69. A vain display of their researches, renders the learned insupportable.

70. He who engages himself in minute researches, only involves himself in perplexities.

71. Where no merit is attached to a performance but its difficulty, once seeing it is sufficient.

72. How much time has been lost in cavilling about words, and in captious disputations that have served but to exercise a vain sharp-wittedness; the practise of which might degrade the finest genius.

73. It is not fickle to renounce errors which we are convinced are such, and which we despic. To affect per-

sisting, in such a case, can proceed from nothing but perverse pride.

74. Can he be happy whose entire regards are engrossed by himself—whose whole thoughts are occupied in his own selfish interests? We truly live for ourselves only when we live for others.

75. The finest discovery would cease to be gratifying, were it known to myself alone; I would not desire even the possession of wisdom itself on the condition of its being kept locked up in my own bosom.

76. Elegance of diction is not discarded by philosophy; but much labour should not be spent for the sake of shining in our expressions; the main object is, to speak what we think, and to think of what we say: the philosopher should not seek to amuse, but to instruct.

77. Truth ought to be explained in language that is plain and unambiguous.

78. Philosophy does not require of us restrictions that would be unpleasant, but only to be moderate; and moderation is consistent with propriety.

79. Affected elegance is not an ornament worthy of a man.

80. The speaker who affects a laboured precision in his style, is sure to be disagreeable and wearisome.

81. Discourses which please in the excitement of hearing them first delivered, lose somewhat of their effect in a calm perusal of them when published.

82. The instructions of art are variable and uncertain; what nature teaches is always uniform and constant.

83. Nothing is easier than to form the mind while young; nothing is more difficult than to eradicate vices that have grown up with us.

84. A careful education is of great importance; for our minds are easily formed in youth; but it is difficult to cure ill habits.

85. Vices are never fully eradicated ; it is easier to prevent their being planted, than to restrain their growth after they have once taken root.

86. The diet of children should be simple, their clothing plain, and in no respect differing from that of their fellows : there will be no occasion for taking offence by invidious comparisons when distinctions are not permitted.

87. How ardent would be the desire of young people for knowledge and virtue if they only found some to instigate them, and fire them with the impulse. Blame is attached to teachers, who inculcate contest rather than conduct ; and on the part of the pupils who are inclined to cultivate their spirit rather than their understanding.

88. Habit becomes nature ; and after a while, we conform with pleasure to that we at first did with repugnance.

89. Timidity, that happy presage in a young man, like the blush on the cheek, which is its effect, springs not from weakness, but from the novelty of objects and feelings, and want of experience.

90. Man, at his birth, is endued with the germs of every good sentiment.

91. Care should be taken not to encourage an impetuous temper in children, nor to weaken the force of a happily constituted and sprightly disposition. The virtues that ought to be cultivated, and the vices that should be repressed, are often nourished by the same mode of treatment.

92. Children should never be awed by a name, nor be bred up in superstitious fear by any kind of imposition on their imaginations.

93. Those mental disorders which are apparent, are of minor consequence ; those are the more dangerous which are disguised under a specious character.

94. Insensibly we contract the faults of those with whom we associate.

95. Much fatigue exhausts the animal spirits. What-

ever be our choice of amusements, we should not be slow to return from those of the body to those of the mind : the latter should be exercised constantly ; its nourishment is supplied at a cheap rate ; neither cold nor heat, nor age itself, can interrupt this exercise : let us give all our care then to the securing of a possession which meliorates our condition even in old age.

96. Retirement and leisure, without letters, are death.

97. If we cannot support abstinence, we can at least practise moderation, which approaches very near to it, but, perhaps, is more difficult ; there are dispositions which it would be easier to crush than to regulate.

98. It is not natural to be careless of our persons, and to affect negligence, rather than adhere to habits of simple decency : doubtless we err exceedingly in requiring delicacies and luxuries alone ; but it is folly to despise the enjoyments that may be obtained at an easy rate.

99. An useless article is too dear, even if it cost but a trifle.

100. He who is wise, will be as far from violating the general manners, as from attracting notice by the singularity of his appearance.

101. Abridgments are desirable for beginners, because they instruct : a synopsis is convenient for the learned, because it sustains their recollection.

102. Praise is not readily conceded to a man of genius, unless he needs, at the same time, our indulgence for some great fault.

103. Our judgment is more unbiassed when it is exercised in considering the merits of another, and not our own.

104. If a man affirms himself to be irreproachable, it is in reference to the absence of other witnesses, and not to the testimony of his own conscience.

105. Few would commit wrong, if witnesses were not absent on the occasion.

106. There are situations that are unwholesome to the most robust constitutions, and professions that are dangerous for honest, but frail men.

107. Nothing is more common than a disposition to advance beyond the limits prescribed by others ; nothing more rare than an adherence to restrictions of our own imposing.

108. The same acts may be either shameful or praiseworthy ; they are characterized by the intention and manner of doing them.

109. Expressions and actions are generally characterized by the mode in which they are said and done : thus, the same services differ according to the manner of rendering them.

110. It is under the mask of truth that calumny always attacks innocence.

111. There is no great difference between the civility of some friends, and the spite of enemies ; the imprudent complaisance of the former precipitates us into all the mistakes desired by the latter.

112. A crowd of friends press around the rich : a vast solitude spreads wide around those who are impoverished.

113. Above all things, keep me from those friends who are always croaking and looking at every thing in an unfavourable light ; however perfect and sure their friendship might be, their company would yield me neither satisfaction nor repose.

114. A recreant friend may sometimes be reclaimed by indulgence, when upbraidings would only have a wrong effect upon him : render him not hardened ; let him retain the little sensibility that remains, and which, by a reproach too severely expressed, might be totally extinguished.

115. To form intimate connexions with one whom we do not know, only to break them upon acquaintance, is scarcely consistent with good sense.

116. We prize the esteem of him whom indifference mortifies.

117. A sick man is consoled and sustained by the attachment of his friends, more than by aught besides.

118. Those, of whose measures you frankly avow your disapprobation, are, at the time, provoked ; but, in the end, they admire your firmness.

119. Justice does not, as is commonly supposed, entirely redound to the advantage of others ; most of its advantages revert to self ; and this is even the case with respect to beneficence : by obliging others, we gratify ourselves.

120. We must not too nicely discriminate in performing acts of benevolence ; the effects cannot be calculated ; what is done, is at a venture.

121. We deceive ourselves if we think the art of giving easy ; there is more difficulty than might be supposed, if we would consult our reason, and not scatter our liberalities blindly and at hazard.

122. Charitable deeds are oftener owing to caprice, or to the pleasure yielded to the will of the donor, than to considerations of the relief or gratification afforded to the objects of them.

123. That man should not be deemed liberal, who acts as if he were in a pet with his money : negligence affects good nature, and rashness imitates courage.

124. To find one grateful person, overpays us for the disappointment which we have met with in doing many acts of beneficence to the ungrateful.

125. We give too late after the request has been made to us. Want should be anticipated, and a worthy man should be excused from the heavy task of soliciting : nothing is so dear as that which has been obtained by entreaties.

126. To oblige late, is, for a long time previously, to have refused.

127. How can any one be grateful for a favour that has been extorted rather than granted : do not ever expect the thanks of that man to be sincere, who has been wearied by delay and teased by expectation.

128. Lending but a trifling sum to another makes him your debtor ; the loan of a greater amount would make him your enemy.

129. There is no hatred more dangerous than that which is produced by shame on account of having received an obligation which can never be repaid.

130. He who has placed himself under unrequited obligation, would wish, if possible, that the bestower of it existed not.

131. The gratitude we express for favours received, is so much humiliation on our part.

132. It is not terror, but affection and mutual assistance which should bind the associated community.

133. He has but little rest who is tormented by the thirst of attaining to a higher condition : contemplate the multitude below you rather than count the small number who are more exalted than yourself.

134. Pride begets vanity, and vanity begets presumption.

135. One of the defects of ambition is, that it is incapable of retrospection.

136. The most irksome condition of grandeur is the difficulty of descending to a lower grade.

137. There is far more danger in being feared than in being despised : all who intimidate others ought themselves to tremble.

138. There is no condition so abject but the hope is nourished of avenging the wrong done to us, even on the most elevated in station : one is always sufficiently powerful to inflict harm on the object of one's resentment.

139. Recollect that we cannot make ourselves feared,

without being subject to fear ourselves ; nor can we be formidable with security.

140. There is no one but has it in his power to be injurious.

141. The most heinous vice of those who have been rendered insolent by good fortune, is, to add hatred towards the objects against whom they have committed injustice.

142. The most adroit injury that can be committed, is, to make the injured person be thankful for the evil done to him.

143. The rich are hated at the same time that court is paid to them ; their conduct is thought odious by those very people who would imitate them if they were in similar circumstances.

144. None are more disposed to exercise oppressions over others than those who have learnt to commit outrages, by such having been submitted to by themselves.

145. Those who have often placed themselves in a situation to solicit for pardon, are the worst in the world to grant it when demanded of themselves.

146. He who plays the tyrant at home is as gentle as a lamb abroad.

147. Orders delivered mildly are more readily obeyed ; the human mind prefers being led, rather than to be dragged along by force.

148. When men become indifferent about their own lives, they will be ready for any desperate act.

149. Servitude constrains but few ; great numbers constrain themselves to servitude.

150. In order to excuse slaves from their humiliation, and their owners from odium, the latter were called by the Romans "fathers of families," and the former, "familiaris," or domestics.

151. No one man is nobler born than another, unless he

is born with a better capacity and a more amiable disposition : those who make such a parade with their family pictures, and their pedigrees, may, properly speaking, be called notorious rather than noble persons. I think it right to say thus much, in order to repel the insolence of some folk who owe their distinction entirely to accidental circumstances, and not at all to their own merits.

152. Every man's ancestry is equally remote ; the line of descent extends beyond any finite period : fortune and time blend all ranks, and intermix every race.

153. Greatness is never absolute ; it but increases or diminishes by comparison.

154. There is not a surer indication of strength of mind, than not to be excited to anger by any accident.

155. Levity of character is the bane of all that is good and virtuous.

156. Passion is as ill fitted for commanding as for executing.

157. He whom anger furnishes with courage, would not, without its aid, be courageous : thus anger does not assist or augment courage, but supplies its place.

158. Those passions, of which we ourselves are the subjects, are always regarded by us as just.

159. Let us avoid such provocations as we find it difficult to bear, and especially, sour and querulous companions ; for cross and splenetic humours are contagious.

160. Women carry all their passions to an extreme.

161. There is more of warmth than vehemence in the anger of children and women ; old men fret and vex rather than get in a passion.

162. By excessive haste, we embarrass our own progress ; or, hurry and dispatch are very different things.

163. When we manifest too great a fear of being imposed upon, others are often the more inclined to take ad-

vantage of us : our mistrust seems to authorize and excite them to attempts at deception.

164. A fault common in human nature is, the too easily giving credit to that we learn with regret.

165. Can any man be more unfortunate than he who loses remembrance of every benefit, and keeps in mind nothing but his wrongs.

166. Regrets for what we have lost, and fears of future loss, equally torture the mind.

167. Light mishaps loosen, but grievous sorrows enchain, the tongue.

168. Nothing is more usual than for people to regard every thing which they cannot perform themselves, as impossible.

169. We regard ourselves as privileged when we think the course we have adopted more safe than that of others, and the misfortunes of others never serve as cautions to ourselves.

170. More people are restrained from doing wrong by the fear of shame than by the love of virtue.

171. Crime is itself its own corrector ; at the moment it is committed, commences its punishment : the criminal thinks himself discovered, although his crime may as yet be concealed.

172. Impunity may attend crime, but security never. How lamentable would it be for mankind, if the wicked did not stand in dread of natural and terrible retributions.

173. A person suffers in expecting punishment, and it is expected when deserved.

174. It is the chief penalty of the guilty, that they are never absolved before the tribunal of their conscience.

175. A good conscience needs not concealment ; a bad one would be pursued by terrors, even in a desert.

176. There are crimes of such a nature, that their shame redounds on him who brings them to prosecution:

177. There are a thousand things which, without being established by law, are nevertheless enforced by custom ; which is of more force than any law.

178. The conduct of him who is satisfied with not transgressing beyond the bounds of the law, is but of little worth ; our duties extend much farther than the mere observance of the laws.

179. To be treated with contempt forms the safeguard of some people : we spurn him whom we despise, but our resentment goes no farther ; we are not provoked to be vindictive ; we do not give ourselves the trouble to take measures for his chastisement.

180. What is rashly uttered, obtains a more prompt circulation, and is repeated the more industriously.

181. He who respects himself will also respect others.

182. There is no other animal retains its regrets for its young so long as man ; and this is owing to his nourishing his grief, and afflicting himself, not in proportion to what he does feel, but in proportion to what he wishes to feel.

183. Personal comeliness is a letter of recommendation.

184. It is an alarming symptom of national decline when luxury has so far got the better of nature, as for individuals to sacrifice their health to fashion,

CHAPTER XXIV.

SELECTIONS FROM THE CONVERSATIONS OF SOCRATES.

1. Death is an event that ought not to be viewed as a calamity ; the lot of those is not to be lamented who have not suffered the evils of old age, decay of sight or hearing, and perhaps failure of understanding or mind.

2. Death rendering its subject insensible, and being an

absolute extinction of mind, it cannot be attended by evil or suffering.

3. Superstition is obedient to pride, as its parent.

4. Philosophy is the way to true happiness.

5. Having searched into all kinds of science, we discover the folly of neglecting those things which concern human life and involving ourselves in difficulties about questions that are but mere notions: we should confine ourselves to nature and reason. Fancies beyond the reach of the understanding, and which have yet been made the objects of belief—these have been the source of all the disputes, errors, and superstitions that have prevailed in the world: such notional mysteries cannot be made subservient to the right uses of humanity.

6. Wisdom consists in not thinking we understand those things, or rather fancies, of which we can form no natural conception.

7. The way of gaining admission into the temple of science, is through the portal of doubt.

8. True felicity does not consist in possessing the frail favours of fortune, but in the knowledge and practice of wisdom. The cultivation of virtuous manners is necessarily attended with pleasure as well as profit; the honest man alone is happy, and it is absurd to attempt to separate things which are in their nature so closely united as virtue and interest.

9. We mistake in seeking happiness from sensual indulgence, which is too worthless and fleeting to procure permanent felicity.

10. Is it not shameful that, through indolence and indifference, we should arrive at old age without having ascertained how far we might have extended our powers in making attainments of knowledge?

11. 'Tis pleasant to grow old with a good friend and sound sense.

12. Happiness consists not in luxury and pride ; to want nothing, or the least next to nothing, is the wealth of independence.

13. Imprint this maxim deeply on your mind : " there is nothing certain in this human and mortal state ;" by which means you will shun being transported with prosperity, or dejected in adversity.

14. There is a certain link in the affairs of the world which connects one event with another ; and he who is skilful enough to lay hold on this chain, has it almost in his power to penetrate into futurity ; he takes an extensive view of all things that happen within the sphere of his observation.

15. The just man may be esteemed a happy man.

16. The just man is defined to be, he who observes the laws by which he ought to be governed in his intercourse with his fellow-men.

17. Our duty is, to be most rational and useful ; because, that which wants reason also wants respect : we have no concern with any thing that is beyond comprehension.

18. He who is attached to justice is estimable ; and he who separates the just from the useful, is detestable.

19. Have you not heard of a quality of character called low-mindedness ? This reproachful term is used to signify an ignorance of what is admirable, just, and becoming.

20. Every thing that can be applied to any particular use, is becoming and admirable relatively to the purpose for which it is suited : things are fine and good according to their conveniences ; and, if inconvenient, then they are unpleasant and bad.

21. The handsomest and most agreeable residence, is that which furnishes the pleasantest retreat in all seasons ; and in which we can store, with the greatest security, that which we possess.

22. All things are good and fair in respect of those things wherewith they agree ; but ill and deformed in respect of those things with which they do not agree.

23. All just and virtuous actions clothe perfect goodness with the charms of beauty.

24. Virtue, or wisdom, is the beauty of the mind, and vice is its deformity.

25. A fine expression on the countenance is a mark or indication of beauty of mind.

26. Simplicity adorns ; preposterousness deforms ; and slovenliness degrades.

27. The insane should be bound ; the ignorant should be instructed.

28. The virtue of a young man is, too much of nothing.

29. In childhood, we should be modest ; in youth, temperate ; in manhood, just ; and, in old age, wise.

30. While we lead useless lives, it is folly to imagine that we are happy, because we have the means of living idly and in fine style ; it is stupid to think that riches, combined with shameful ignorance, can pass current for merit.

31. Knowledge alone is the greatest good ; and ignorance, the greatest evil.

32. Leisure is one of the most valuable privileges.

33. Independence is the noblest of all possessions.

34. All advantages which experience shows us to be attainable by instruction and practice, we should exert ourselves to acquire.

35. Education, combined with natural talents, is capable of rendering a man every thing that he ought to be toward himself, his friends, and the public.

36. He must be a fool, who thinks that wisdom is to be obtained without instruction.

37. The first step to be taken in order to acquire wisdom, is to labour in the attainment of self-knowledge ; for,

knowing ourselves, we shall desire only what is really for our good ; whereas, without this knowledge, we often shall crave for that which is hurtful to us.

38. He who is acquainted with himself, knows what is most suitable to his capacity, to what his powers are adequate, and to what they are unequal : in attempting only that which he is capable of performing, he supplies his wants, and lives in comfort ; by abstaining from undertakings which he knows not how to conduct, he avoids embarrassments, and does not undergo the mortification of having committed mistakes.

39. He who knows not himself, and is deceived respecting his own abilities, knows no better how to form a correct opinion of other men than he does to estimate himself.

40. He who knows not his own mind, is incapable of acting with decision : he sees all his projects come to nought ; he is punished by the misfortunes he brings on himself ; he is despised, becomes a jesting-stock, and lingers out his days in disgrace and contempt.

41. Not to know ourselves, and to fancy we know that of which we are ignorant, approaches insanity.

42. Those are not commonly regarded as fools, who mistake on subjects not generally known, but those who err in matters with which every one is conversant : we are not laughed at for small mistakes ; the term folly, is only applied to an extreme degree of illusion.

43. To be fit for assuming the management of our own affairs, it is necessary to be acquainted with the knowledge they require ; for, if we are deficient in this, we have to submit to those we find more competent than ourselves : even women take the precedence of men in the management of those concerns which pertain to their sex.

44. Whatever we undertake, we should employ therein our utmost study and endeavours to perform it well.

45. In every thing, men naturally differ one from another ; in every thing, they become expert by practice.

46. By practice, we may acquire whatever personal habits we choose ; exercise is no less necessary for the acquirements of the mind.

47. Those whose frames are constitutionally feeble, become, nevertheless, much greater adepts in the exercises to which they are accustomed, than those who have not been practised in exertions of the same kind.

48. Every good quality can be acquired by habit, and temperance as well as the rest.

49. Neglect causes us even to forget those principles with which we had once been best acquainted.

50. Those who are most favoured, as well as those who are under least obligations to nature, must possess application, if they would excel in any branch whatsoever.

51. All that is admirable and of worth, is gained but at the price of assiduous application.

52. He only who is temperate, can discern advantages in every thing ; he alone knows how to discriminate by the aid of reason and experience, so as to make always the best choice, and constantly avoid evil.

53. Temperance alone enables us to endure privations ; and it alone can make us acquainted with real pleasure.

54. Temperance most conduces to man's elevation of mind, renders him most happy, and best fits him for dis-
course.

55. A man ought to inure himself to voluntary labour and endurance, so as that he may appear to undergo that which shall be imposed on him by necessity, not compulsorily, but freely ; soft ways of living in indolent pleasure, beget no good constitution of body, nor knowledge in the mind.

56. Useful occupation is good and beneficial ; to be idle,

is hurtful and wrong: those who do good, are employed; those who spend their time in vain recreations, are idle.

57. He only is idle, who might be better employed.

58. Intemperance, which disqualifies us for patiently enduring hunger, thirst, watchings, privations, and self-denial, prevents us, by that very reason, from enjoying the actual pleasure that is felt in satisfying the wants imposed upon us by necessity.

59. Intemperance deprives men of prudence, that greatest of virtues, and precipitates them into the midst of disorders.

60. Nothing is more opposite than the conduct of prudence and that of dissipation.

61. Prudence is the accomplishment, the refinement, of the mind; and those are prudent who are acquainted with this refinement.

62. Health of body ought carefully to be preserved, as that whereon all the attainments of knowledge depends.

63. Wisdom is the mind's health; and this depends on the health of the body.

64. Defect of memory, dullness of apprehension, lazy inclinations, and insanity itself, are the effects of an injudicious disposition of our faculties; and, it often occasions our losing that intelligence which we had acquired.

65. We ought rather to seek pleasures in ourselves than in others.

66. We should take especial care to control and suppress whatever can be the least blemish on a generous mind, as sordid thirst of gain, anger, dissipation, or unmanly grief.

67. Sordid and impure indulgences are most to be refrained from.

68. He who has indulged in a luxurious habit of living, is with difficulty cured in sickness: the fool is in as bad a predicament when adversity befalls him.

69. With a good appetite, we need few condiments ; the thirsty are not choicé about their wine.

70. He who has been accustomed to satisfy his hunger from a single dish, will not regret the absence of a sumptuously spread table ; and he finds himself restricted to his ordinary fare without concern.

71. One requisite of good cheer is, that it be wholesome both for body and mind, and that it be prepared without too much trouble ; real good living is, the partaking of nourishment with moderation.

72. When we divest ourselves of wants, we approach the highest attainment of happiness.

73. People of small fortunes, if they know how to economize, will be reckoned amongst the rich.

74. Some people, who have but little means, yet save something ; others, with vast incomes, scarcely have bare necessities.

75. Be contented with what you possess, without omitting, at the same time, to make the best improvement of it you can.

76. I willingly rank myself with that class, who have relinquished all ambition, except that of leading a peaceful and agreeable life : there is a medium condition to which I desire to conform, neither commanding nor being commanded ; but always preserving my liberty.

77. Those who engage themselves for hire, have services to perform ; he who receives no salary is not obliged to accommodate himself to a disagreeable employer.

78. Where aristocracy prevails, those called the lower classes, only breathe for the service and profit of those who arrogantly distinguish themselves as the higher classes, or the great.

79. It is not enough to be elected to fill the situation of chief magistrate by the suffrages of the people ; some

knowledge of the mode of conducting the affairs of the state is also necessary.

80. He who is bent upon increasing his possessions, will meddle with nothing but what he sees is attended by a prospect of gain.

81. Content is the riches of nature : he is richest, who is contented with the least.

82. Riches are to be measured by their use.

83. To be moderate in prosperity, is to know how to walk on the ice.

84. He is avaricious who amasses wealth by scandalous means, and forsakes his indigent friends.

85. To be prosperous without exertions, this I deem being fortunate ; to owe our success to diligence and attention, this I call good conduct.

86. Success is the effect of well-judged endeavours ; good fortune is the result of accident.

87. He who has been faulty in the management of his own concerns, will not be able to advise well with reference to those of others. Those who are especially careless of their own welfare, are seldom remarkably attentive to that of others.

88. Take time to deliberate and advise ; but lose no time in carrying your resolutions into effect.

89. Fortitude aimeth at high attempts.

90. We are oftener deterred from enterprize by our apprehensions than by actual difficulties.

91. Those who are endowed with aspiring and energetic minds, and who are most ardent in their pursuits, will distinguish themselves by their virtues and their excellence of conduct, provided they have been well instructed in the knowledge of their duties ; but, if they have been neglected, and they remain in ignorance, they will become the most vicious and obnoxious of men.

92. Men of the greatest knowledge and ability, if they are not virtuous, are only the more disposed and able to do mischief than others.

93. An honourable death is preferable to an ignominious life.

94. Those who too easily get the better of others by their superior strength, are apt to abandon themselves to a foolish confidence.

95. Confidence begets indifference, indolence, and want of discipline ; fear keeps men more vigilant, more tractable, and more attentive to good order.

96. What is valour, and how is it distinguished from a brutal and uncalculating fierceness ? Such as have the highest reputation for courage in practice, are often very deficient in principle. Valour must have good moral sense for its basis ; it consists in the knowledge of what is, and what is not, to be feared ; consequently, we must first discriminate between real good and evil ; and it is closely connected with the other virtues, nor can it ever subsist without them : philosophy is the true school of bravery.

97. Some minds are naturally more firm than others, and more capable of encountering difficulties ; but courage may be acquired by moral culture and by exercise.

98. Those only who are able to act coolly, and who know how to decide correctly in dangerous and trying occasions, are men of courage ; in such circumstances, cowards are at a loss how to proceed.

99. Which think you is the pleasanter character, the man who is distinguished by a mild, happy, and amiable disposition, or he who discovers propensities that are wicked, shameful, and abhorrent ?

100. Good men must let the world be convinced that their honour is more firm than an oath.

101. Those only live without perturbation of mind, who are conscious to themselves of no ill.

102. He who has practised virtue in such a manner as to have committed no-crime, has the testimony of a good conscience, and consequently, enjoys perfect tranquillity.

103. Fugitives are in dread, though unpursued : fools are troubled, though not in adversity.

104. The easiest way to gain respect, is to be really what we wish to appear.

105. You will gain a confirmed reputation, if you are known to avoid doing yourself, actions which you would censure if done by others.

106. Guard against one fault which is practised by most men : they scrutinize, with a keen eye, the conduct of others, and never think of examining themselves.

107. We should endeavour to shun censoriousness, and practise candour.

108. It is not easy to act in any way without exposure to ill-natured remarks ; whatever we engage in, it is scarcely possible to avoid every fault ; and even if none were committed, are there not silly and malignant calumniators who are always ready to condemn ? I advise you to avoid those who are ever disposed to blame others, and to apply all your endeavours and all your skill to perform well your undertakings ; for this is the way to encounter few reproaches, to place yourself in circumstances above want, to live in a certain ease, devoid of apprehensions about the future, and to provide yourself resources in old age.

109. Be careful to avoid all occasions that might lay you open to aspersions on your reputation, though you might know the reports raised against you to be lies ; for, as many will be ignorant of the truth, as to facts, so they will be liable to be imposed upon by the rumours in circulation.

110. Listen not to a whisperer and slanderer, for he tells you not any thing out of good will ; but as he exposes to

you the secrets of others, so will he expose your secrets to them.

111. To act injuriously towards the good ; to incur their disapprobation ; to enter into the schemes of the wicked ; to connect yourself with them in preference to men of excellence ; this is what I call the height of infamy.

112. To obtain the friendship of the good, it is requisite that we show ourselves worthy, and act uprightly ; it is impossible for an unworthy person to secure their regards ; the wicked cannot even indulge affections amongst each other.

113. There can be no friendship except among the virtuous ; men devoted to the indulgence of their appetites and passions, cannot know true attachments.

114. A good and faithful friend is the best of all possessions.

115. How excellent is it to serve our friends, and, at the same time, to make friends of our enemies.

116. We should not covet the friendship of persons of aristocratic consequence, nor of those who are raised to dignities ; but of those men who are just, considerate, and kind, in whatsoever state they may be.

117. Do not reckon those only as your friends who are grieved at your misfortunes, but likewise those who do not envy your prosperity ; for there are many who will express their concern when their friends are afflicted, but who will also look with an invidious eye on the liberalities of an indulgent fortune.

118. The conduct of some men is singular in friendship ; they are incapable of abandoning their friends in misfortune ; they condole with them in their afflictions ; and yet, are inconsolable when they see them happy : there are many who, though they will not refuse to succour their friends in distress, yet cannot bear to witness their good fortune.

119. Envy is a grief, not on account of the adversity of

friends, nor the prosperity of enemies, but at the prosperity of friends ; for many are so foolishly inclined as to malign those in good fortune, whom in misfortune they would pity.

120. There are many who decorate the tombs of those whom, when living, they persecuted with envy.

121. Wherever constancy has been displayed in former friendships, new friends may expect no less satisfaction.

122. There is only one way to gain the attachment of little minds, and that is, by making them presents ; but generous minds are influenced by friendship.

123. He who accepts money from another, owns him for his master in the meanest degree of servitude.

124. Whoever has it in his power to return a kindness, either to a friend or an enemy, is guilty of injustice if he meanly neglects to do it.

125. Favours are doubled in value when they arrive opportunely.

126. A remarkable instance, is that of a brother acting as he ought.

127. Whether is it better to marry or live single ?—Whichever you do, you will repent.

(“Marriage has many pains, and celibacy no pleasures.”)—*Dr. Johnson.*

128. Men ought to conform to the customs of their country, and women, to the wishes of their husbands.

129. As to your manners, be affable and easy of access, and let your language be courteous and civil ; the one requires you should notice those whom you meet ; and the other, that you should speak obligingly to them ; but be sure to behave handsomely to all in general, though you only converse familiarly with the wise ; by which conduct you will offend nobody, and be certain of gaining the esteem and friendship of men of merit.

130. Never put on a serious and grave countenance, when the jest is going round, nor affect levity and mirth

when gravity is required; for, whatever is ill-timed and unseasonable, is disagreeable: avoid wrangling, because it is unpleasant; and shun censoriousness, because it is injurious.

131. Do not effect a demure nor severe look, but always preserve a sedateness of carriage; for the first will make you appear self-consequential, the latter will always insure you respect. .

132. Let not your visits be too frequent to the same persons, nor your discourse dwell too long on the same subject; for there is a satiety in all things.

133. It is arrogance to be speaking all the time yourself, and be unwilling to hear what others have to say.

134. There is a great difference between speaking in private, and addressing a public audience.

135. Observing the numerous articles of luxury which were exposed for sale in Athens, he exclaimed, "How many things are here, which I do not need."

136. Criteas and Charicles sent for Socrates, and strictly forbade him to teach, or discourse with any of the young men: "You must," commanded Criteas, "refrain from communicating with the working men, whose ears you have sufficiently grated with your impertinent discourse." "I must, then," said Socrates, "abstain from justice, benevolence, and the like?" "Even from the very neat herds," replied Charicles; "which, unless you do, take heed that your herd come not short home."

137. The philosopher was summoned before the tribunal of five hundred, on a charge of corrupting the Athenian youth, and ridiculing the gods. He was condemned by his judges, who, while they expected submission and that meanness of behaviour and servility which distinguished criminals, were astonished and irritated by the defence he made, which was full of simplicity and noble grandeur,—the energetic language of outraged innocence. When he

was required, according to the spirit of the Athenian laws, to pass sentence on himself, and to name the mode of dying he preferred, he said, "For my attempts to teach the Athenian youth justice and moderation, and render the rest of my countrymen more happy, let me be maintained at the public expense during the remaining years of my life." This exasperated the tyrants in the highest degree, and he was sentenced to be poisoned.

138. Through the whole course of his life, Socrates gave himself up to the direction of the divine power of reason; and this is all to be understood by the genius, or *dæmon*, which is said to have, from time to time, given him instruction. He called "reason, the only divinity."

CHAPTER XXV.

SELECTIONS FROM THE MORAL REFLECTIONS OF TACITUS.

1. Happy and glorious are the times when men can exercise their right to speak and publish the truth.

2. Amongst the Greeks, at one period, not only liberty of publishing was allowed, but even license was tolerated; if any man found himself aggrieved by a satire, he had similar means of retaliating.

3. Those who are in power mistake egregiously when they think that their acts of authority can obliterate the record of their misdeeds; on the contrary, by persecuting an author, weight is added to his work: this kind of proscription which redounds always to the glory of a writer, is a reproach to the rulers of a foreign nation, and to those amongst our own citizens who have meditated to adopt their tyranny.

4. The principal object to be kept in view by an author,

should be not to pass over virtue without attributing to it its due praise, and to let vice see that its every action and every word descend to posterity with execration.

5. Tiberius exclaimed, in allusion to his senators, " Ah ! the wretches ! they are eager to court their own servitude ! they cry royalty, god bless it ! " Thus, even the enemy of public liberty was himself disgusted with the excessive subserviency of his base slaves.

6. In the decline of the Roman Republic, the consular, patrician, and equestrian orders, rushed headlong into servitude ; the more illustrious the family, the more corrupt and eager was the individual.

7. Amongst the engines which have been made instrumental for enslaving nations, it has been politic, at all times, to have recourse to kings.

8. Under an aristocracy of nobles and priests, linked together with royalty, a nation is worse abused than by any other form of tyranny.

9. Under a monarchy, we must suffer our property to be taxed in order to enrich its satraps, who live in splendour, and who enlist our youth to serve in enforcing the will of our oppressors : taxation is but a regulated confiscation.

10. When a prince dies, the circumstance of his death is always strained into a catastrophe.

11. In a corrupt court, inordinate flattery is as dangerous as not to flatter at all.

12. Falsity and exaggeration always characterize flattery ; adulation strives to surpass all preceding attempts at praise.

13. Private merit is always cast in the shade by the pompous display made by sovereign power.

14. Nothing so much alarms the suspicion of a tyrant, as the reputation of a citizen which causes his name to be sounded louder than his own.

15. Nothing can be more frail and fleeting than the fame which is accorded to one who merely holds his distinction under the appointment of supreme power.

16. There are but few instances of persons enjoying the favour of princes to the end. It is possible that satiety is felt on the one side when all has been conferred, or on the other, when nothing remains to be desired.

17. Majesty, when it keeps itself aloof and invisible, appears far more imposing, because he to whom we are denied access, is always deemed a high personage; and that thing with which we are not familiarly acquainted is always regarded as a terrible affair.

18. It is the honour paid to riches that paves the way for exaltation to supreme power.

19. When equal privileges are no longer shared by all the individuals of the community, and when ambition and abuses have discarded moderation and honour, then royalty is established.

20. There is no sentiment so good but that the love of power may stifle it.

21. How glorious to have conquered our liberty by a victorious contest! How horrible the servitude in which we must again have been plunged by a defeat!

22. The admirers of the heroic spirit which is impatient under despotism, should recollect that, provided they have talents and character, they may, by a temporizing acquiescence, and a patient submission, be enabled to distinguish themselves not less than those illustrious victims whose vanity has impelled them to engage in desperate attempts without benefit to their country.

23. What greater horror can there be than to be exposed to the view of a persecuting oppressor, while he takes notes of our groans; while, with his florid visage, too brazen to betray a blush, he insults the pallid cheek of his victim, and marks with glee the shades which announce the pro-

gress of his sinking under his incarceration and sufferings !
What barbarity to exult over the agony or distraction of a noble spirit overborne by oppression !

24. Despotism encourages superstition, because the reverence it enforces for the priesthood strengthens its own tyranny.

25. The mania of the vulgar mind is to believe the most firmly that which is the least comprehensible.

26. Ignorance pins its faith to that it does not comprehend ; its exalted notions of knowledge, and its illiterate reverence for learning, dispose it willingly to give credence to whatever is mysterious.

27. The vulgar concern not themselves about reason or truth ; they generally pronounce according to their prejudices, and seldom from rational conviction.

28. Prudence acquaints very few with the art of distinguishing immediately between vice and virtue ; between that which is beneficial and that which is injurious : the multitude follow the example of others.

29. When once a fearful impression is made on the mind, it easily delivers itself up to superstition.

30. The decisions of ignorance are always made without consideration.

31. Uncertainty and precipitation give weight to falsehoods ; time and reflection are the tests of truth.

32. Fanaticism is an obstinate vice.

33. The credit given to popular traditions, and the fictions substituted for truth, and these two errors being accredited in ensuing ages ;—these are the cause of that obscurity in which the most important facts are veiled.

34. The multitude, influenced by the vanity so natural to human ignorance, firmly apply to themselves all the magnificent promises of pretended revelation, and calamity itself is not capable of undeceiving them.

35. Shallow minds are capable but of little foresight or sagacity, and are easily inflated with vain expectations.

36. We should avoid giving any credit to those fables which are received with such avidity by the multitude; and we should rely rather on those natural facts which have not been transformed, and which cannot be distorted, by the propensity to listen to and swell the marvellous.

37. We should not use words to mystify things.

38. The stupid crowd see apparitions in appearances occasioned entirely by fortuitous combinations.

39. The credulity of people's minds construe very natural phenomena into omens.

40. At first the movements of blind enthusiasm proceed at a furious rate, but its vehemence relaxes after a time.

41. The miracle of restoring sight to the blind, by means of spittle applied to their eyes, was attributed to the Emperor Vespasian, by the aid of the god Serapis.

42. Obstinate and inveterate diseases of the body cannot be cured except by violent and painful operations : it is the same with those of the mind ; they require remedies as powerful as the passions by which they were produced.

43. In exalted station, to do that which is most just will be found also to be most advantageous.

44. To be fully informed without betraying his knowledge ; to pardon slight offences, but to punish crimes severely ; to be not always inflexible, but sometimes to be influenced by an offender's contrition ; to be inclined rather to prevent them to prosecute malversations, and for that end to appoint those only to offices and employments who were incapable of corruption : these were the principles of Agricola.

45. Sejanus, the prime minister of Tiberius, was as expert in throwing a shade over the merits of others, as in representing himself in a favourable light ; alike arrogant and fawning, under the guise of a modest demeanour, he

dissembled his unbounded ambition : hence, his display and liberality at one time, but oftener his vigilance and unwearyed application ; qualities not less pernicious when they are exercised as means for arriving at absolute power.

46. There exists but little concord amongst those who occupy high stations.

47. To be influenced by jealousy of colleagues, and to be at variance with superiors, is a species of contest in which triumph is without glory, and defeat too humiliating.

48. Elevated station excites a few to virtue, but it is a burthen under which others are crushed.

49. Such is the rock on which many persons, even of merit, are wrecked ; when, instead of waiting patiently for an advancement that is assured but slow, they push their efforts prematurely at the risk of their entire downfall.

50. It is not easy to be moderate in the enjoyment of what we fancy may be but of short continuance.

51. Ambition reimburses itself for that which it dissipates by having recourse to crime.

52. The ambitious are lavish of their own money, because they count upon that of the state.

53. A rapacious, and oftentimes mistaken policy, leads the ambitious to attempt untried and dangerous encroachments.

54. In the collection of taxes under a tyrannical system, the annoying contrivances of avarice are even a greater vexation than the taxes themselves.

55. A multiplicity of laws denotes great corruption in a state.

56. A sense of propriety should be our own restraint ; their necessities will be some check upon the poor ; and the rich will be rendered harmless by their satiety ; their money-bags will be bail for them.

57. Before the enactment of a law for the punishment of an offence, we are cautious of transgressing from fear of

giving occasion for such law : but when once a prohibition is disregarded with impunity, we feel no longer any restraint, and the point of honour ceases to operate as a restriction.

58. Public measures are often influenced by private considerations.

59. Even in our debates, the voices of a few decide the questions ; the rest join in the cry as they are led.

60. Dissentions and troubles are viewed with triumph by the disaffected.

61. Turbulence of character prompts some to revolt ; but poverty and the dread of starvation, urge many to rebellion from necessity.

62. Determined villains display the desperation of vice rather than the energy of virtue.

63. The populace take but little interest in public affairs, unless it is when their own means of subsistence are in question.

64. The mob shout aloud that which is put in their mouths, in adulation of princes whose frowns or smiles do not reach them, and without caring whether their praises be just or false.

65. The vile populace, under a monarchy, acts always in the extreme ; it makes itself feared when it is not itself kept in dread ; it is ready to lend itself as the base instrument for accomplishing the ruffian crimes of any tyrant who makes it tremble.

66. The populace is impetuous and presumptuous ; ready for tumult, but destitute of courage ; when they have lost their leader, they become immediately panic-struck, irresolute, and dispirited.

67. The temper of the multitude is, to strive each one to cast on another the blame due to himself.

68. In aspiring to the throne, the difficulty lies in ad-

vancing the first step; but this surmounted, there will be afterwards no lack of supplies or partisans.

69. The more we resolve over in our own minds the different events that have happened either in ancient or modern times, the more we are impressed in all respects with the vanity of human concerns, and with the sense that worldly affairs are affected by casualties the most trifling.

70. Fortune has sometimes preferred to the throne an obscure individual, rather than him who seemed to be destined for that elevation, by the united voices, wishes, and estimation of all.

71. The research is not without its use, to trace out the circumstances which at first view seem insignificant, but which have often been the primary causes leading to great events.

72. Is it possible that every thing—even our manners—are subject, like the seasons, to periodical changes?

73. The ancients have not excelled us in all respects.

74. Human malignity has a propensity to extol that which is ancient in order to disparage that which is modern.

75. With regard to the arts, and to morality, there are many examples, in our own times, from which posterity will derive their lessons.

76. Unless regulated by prudence, the best intentions will often be attended by unfortunate results.

77. After the failure of our enterprizes, it will be too late to regret that we had not adopted different measures.

78. Our most vexatious losses are those which are owing to our own remissness.

79. A regard for our personal safety is a constant preventive against our engaging in any dangerous enterprizes.

80. Address may accomplish that, to which force, is inadequate.

81. A happy conjuncture has often produced effects, to accomplish which, prudence would not have been equal.

82. It is one trait of expertness, readily to take advantage of the neglects of others.

83. The rigid enforcement of justice may be thought to operate severely on individuals; but this evil is compensated for by the general good.

84. Innocence has often fallen a victim to the first outcry raised by indignation against the crime, and the person suspected of committing it: public clamour should be allowed to subside before carrying into effect a sentence of condemnation.

85. The hope of gain, or the dread of torture, may tempt any one to make such an avowal as is required of him, or to bring a false accusation against another.

86. The perpetration of crime is generally revealed beforehand by the behaviour of the criminal.

87. The aspect of places does not lend itself to disguise, like the countenances of men.

88. In peace, justice is of some effect; but, in war, the innocent and the guilty suffer alike.

89. Conquerors never care about morality.

90. We see military men usually deficient in a certain talent of finesse in conducting civil affairs, because their sense of justice being accustomed to be warped by a sense of the power they hold in their hands, they decide at once without much consideration about right or wrong, and are not restrained by those niceties that are of weight in courts of law.

91. A combination of civil and military talents is a rare occurrence in history.

92. When peace can only be preserved on terms that are degrading, it is better not to accede to them, even though a disastrous struggle should be the result.

93. War itself is preferable to remaining in a state of uncertain peace.

94. The earth may not yield us the means of living ; it cannot deprive us of those for dying.

95. Conquest will avail little to the victors, when those who are reduced to subjection are afterwards oppressed.

96. A sincere alliance is never maintained between the conquerors and the conquered : a compliance with the manners and usages of a subdued people is the surest means by which they can be retained under dominion.

97. That which is termed civilizing a nation may only be binding them in stricter bonds of servitude.

98. Our enemy should be opposed manfully, and without disguise, rather than by undermining and secret machinations.

99. Humanity towards a subdued foe is as noble as the valour displayed in encountering him.

100. During war, one advantage is merged in a still greater triumph.

101. It will be time enough to think of victory, when the means of preventing defeat shall first have been assured.

102. Such is the extreme injustice that ensues a battle : each one appropriates the glory of a victory to himself ; an individual alone is responsible for defeat.

103. In the storming of a town, the pillage falls into the hands of the soldiers ; a capitulation places the spoil in the power of the chiefs.

104. In civil wars, the claims of the soldiery are allowed to make more noise than those of their chiefs.

105. Movements of cavalry often decide the victory speedily.

106. The army that conducts itself most peaceably out of battle, will, in battle, be the more formidable.

107. Those tremblers, who, on the eve of danger, in-

sinuate their prudent reflections, become altogether as confident when they are again in safety ; and, to credit them, their conduct was that of so many heroes.

108. The tyrant, fear, deprives us of the power to resolve on what steps to be taken in danger.

109. When affairs become desperate, every one commands ; none execute.

110. During a panic, the least thing startles us ; every thing alarms us.

111. When we are under the influence of fear, our ears are alike open to the counsels of the prudent, and the clamorous suggestions of the multitude.

112. Cowards readily engage in those contests, all the perils of which are to be encountered by the brave.

113. The coward is generally a bully.

114. The tongues of cowards are ready enough to provoke by their injurious insolence, but when they see their chastisement in preparation, they then become mute.

115. Great talkers are formidable in nothing besides their tongues.

116. There is more courage in living to sustain misfortune, than in shifting out of it by suicide ; resolute minds persist to hope in spite of fortune ; fear adds to the despair of the pusillanimous.

117. Amongst those whom misfortune has rendered weary of living, there are moments when even those, who are most resolutely bent on steps of desperation, cannot divest themselves of their hankering attachment to life.

118. Many, who appear to be the subjects of adversity, are happy ; and many, whose riches are immense, are much to be pitied : it suffices for this, that the former support with firmness their hardships ; and that the latter are incapable of enjoying properly their fortune.

119. In adversity, no dependence can be placed upon others,

120. Firmness is derived from suffering misfortune ; but we are corrupted by prosperity.

121. There is one order of base minds, who, without caring either about virtue or vice, calculate solely what they shall gain by adopting their line of conduct.

122. The principle of integrity is weakened by a thirst for gain.

123. Where nothing is to be gained, it is more likely that the place yields no source of profit, than that the avarice of man should be at a fault.

124. All men regard with jealous eyes those who have acquired fortunes, while they themselves have remained in their former condition ; and from none is moderate deportment in elevation more required than from those whom others have seen their equals.

125. The sense of obligation is no longer agreeable than while the means are possessed to return an equivalent ; unequal favours expose to hatred, rather than give occasion for gratitude.

126. Gratitude is irksome ; but how sweet is revenge.

127. Venomous rancour generally characterizes the aversions of kindred.

128. Cutting sarcasms, founded in the main upon facts, are never pardoned.

129. In country towns, people are not backward to utter their suspicions.

130. Amongst our friends, we are apt to expect that the liberality of our gifts should release us from the necessity of attending to the regulation of our tempers.

131. In making efforts to be pleasant, we expose ourselves as buffoons.

132. Time, fortune,—sometimes the passions, or a mistake,—suffice for interrupting, transferring, or extinguishing friendships.

133. If we are insensible to renown, we shall also be indifferent to virtue.

134. An excessive desire to acquire reputation, leads us to announce our own merits, and to have recourse to trick and artifice, in order to set ourselves off to advantage.

135. The desire to distinguish one's self is the last passion that expires,—even in the bosom of a sage.

136. All worth is disparaged by vulgar malignity.

137. It is not possible that a shining reputation, and perfect tranquillity, should be enjoyed at the same time.

138. To resent that which has been spoken of us injuriously, is to acknowledge that we have given cause for it; when disregarded, it has no bad effect.

139. The only remedy against perfidy, is to let it pass unnoticed.

140. The greater fidelity is likely to be experienced from that man whom we have proved the more worthy.

141. Designing villainy easily obtains the ascendancy over confiding simplicity and modest worth.

142. Nothing is more common than for us to hate those whom we have injured.

143. Those mistake, who regard prodigality as being liberality: many are able to dissipate their fortunes, but few know how to be generous.

144. Ill-judged liberalities only do harm.

145. A man's own circumstances must alone determine whether or not his establishment be too sumptuous in respect of servants, plate, &c.

146. The audacity of servants causes a change in the naturally kind disposition of a master.

147. The servants in a house, at the sight of their master, think to recommend themselves by striving which shall be foremost in eagerness to show his zeal.

148. Flattery is the more shameful and despicable,

when it comes from one whose term of existence is drawing to a close ; and it ought to cover such a one with infamy.

149. It is wrong to inflate the vain and inconsiderate minds of youth by premature distinction.

150. The chief duty of friendship towards the dead, is not to shed tears of weakness over their remains, but to attend to the requests they uttered, while living, and to fulfil their recommendations.

151. Those, who display their grief with most ostentation, are those who are least affected.

152. The only true homage that the affection of survivors can pay to the cherished memory of the dead, is, for a wife or a child, to regard constantly the virtues, the actions, the expressions, of an honoured husband or parent ; and to concern themselves about their moral excellences rather than about their corpses.

153. Our domestic calamities should be buried in silence and in sorrow.

154. The extreme misconduct of one man's wife displays to greater advantage the contrast of another's wife, who is altogether as irreproachable.

155. Woman's virtue lost, her profligacy is unbounded.

156. There remains nothing in the power of a woman to bestow, after she has made the sacrifice of her honour.

157. There is little prudence in love.

158. The question was debated in the Roman senate, whether or not, women should be excluded from following their husbands in the army?—Cecina Severus said : " The sex is not only weak and incapable of enduring fatigues, but they are cruel, ambitious, and domineering, wherever they get the upper hand." Valerius Messalinus, on the other hand, argued : " What solace can be more allowable than that supplied by a wife ? Some women may have

become exacting and arbitrary; some husbands may have suffered from the perversity of their wives; but is every bachelor a competent judge in the case? It is generally the fault of the husband when the wife transgresses her proper bounds. Because a few men have been so weak as to submit to a female tyrant, ought the rest to be deprived of the faithful sharers of their joys and their sorrows?" The counsel of Cecina was not adopted.

159. Eloquence does not always wear the same aspect; with the variation of circumstances and of the temper and taste of the times, there will be a corresponding change in the cast and figures of rhetoric.

160. Brilliant eloquence is like a flame; it requires to be fed with fresh fuel, and to be excited by frequent stirring; it is in burning that it is resplendent.

161. The impetuosity of eloquence hurries along with it the minds even of those who have usually been circumspect and cautious.

162. When eloquence was at its height, children were not sent to the hut of a hireling nurse, but educated in the bosom of their parents.

163. Those works that have been meditated over during leisure and retirement, previously to publication, seem to gain in character as they descend to posterity.

164. A strange hand and a senseless material cannot represent the semblance of our mind; our conduct alone can furnish the faithful portrait of its traits.

165. I do not mean to censure the custom of preserving, in brass or marble, the figures and likenesses of eminent men; but busts and statues, like their originals, are frail and perishable. The mind and character cannot be exhibited by the hand of an artist with unconscious matter: the record of our virtues and achievements can alone in some degree trace the resemblance: painting and sculpture fail to reach or approach the correct features of the mind.

166. A robust constitution, agile limbs, and an acute countenance, indicate a corresponding strength of mind.

167. Gluttony is the indulgence of a beastly propensity, bred by the habitual abuse of the appetite.

168. Habitual indolence entices us into a fondness for it; and, after a while, we enjoy that state of inaction, which at first was hardly supportable.

169. When we have renounced all reliance on our own exertions, our talents dwindle away, and our incompetency is ever on the increase.

170. Inconstant minds frame and renounce their purposes with equal facility.

171. To seek solitude, in order to ruminate over our injuries, is an indication of a temper that is vindictive.

172. Even our vices find favour when they are exhibited under an amiable character.

173. Vices are wont to assume very specious names.

CHAPTER XXVI.

SELECTIONS FROM THE MORAL REFLECTIONS OF THEOGNIS.

1. Where can we find the man who is so firm and courageous as to dare to oppose the current by which others allow themselves to be borne along; whose integrity is alike in his heart and on his lips; and whom the thirst of gain can never induce to divest himself of shame.

2. Fools with the foolish; just and wise, with the friends of wisdom and probity; we partake of the character of those by whom we are surrounded.

3. With the good we learn to cherish virtue; amongst the wicked, we find our hatred of vice wax weaker and weaker in our hearts; and very soon we lose sight of reason, which had been our guide.

4. O, my mind;—my silly mind !—Resign thyself, then, to present joy ! Other mortals will very soon succeed to my place, and I shall be buried in the ground.

5. After our death, it is indifferent whether we are extended on tapestry or on briars ; on the rock, or on a bed of down.

6. Nothing is worse than prejudice ; nothing preferable to experience.

7. How blind are we ! We have but vain opinions, and ignorance is our condition ; events disappoint all our projects and all our foresight : we find ourselves constantly controlled by the laws of inevitable necessity.

8. We shall never find that events will succeed entirely according to our wishes.

9. We find every day that our expectations are disappointed, and yet we persist unceasingly in forming new projects.

10. How shall it ever be possible that so many should be satisfied who have the same desire ? The folly of men, and their depravity, are caused by their love of riches.

11. Riches hide vice ; and poverty conceals virtue.

12. We are always wishing for more than we possess ; but want has been less fatal to many than profusion.

13. Get rich ; this is the only virtue : none other is comprehended by people in general.

14. If a man avoids expense, and concerns himself about nothing but to amass wealth : then his prudence is extolled.

15. Do we see any woman refuse a contemptible husband, provided that his wealth is great ?—No : she prefers hearing it said, that she is the wife of a rich, rather than of a virtuous man.

16. Does it happen that I am unfortunate ? I meet my former friends, who avert their faces, and avoid seeing me. Does my fortune improve ? Do I meet with a favourable circumstance ? It is, then, who shall be first to greet me ; I find none but friends everywhere.

17. The wise man ought never to lose his tranquillity of mind: suffer not thyself to be dejected by misfortune; triumph not immoderately in prosperity.

18. Neither abandon thyself to excessive joy in prosperity, nor yield to extreme grief in adversity: remember that there will be an end to thy affairs.

19. Even the good we do will very soon be forgotten.

20. Thou art just: let thy virtue form thy recompense and thy felicity. Some will speak well of thee; others, ill: the happiest of mortals are those about whom others least concern themselves.

21. Grow rich, if possible; but without committing injustice: be capable, but without becoming knaves.

22. Provide against old age; resources are then necessary: endeavour even to leave something behind, for few tears will be shed at your funeral, unless there be something left to pay for them.

23. We should regulate our expenses according to our means, without dissipation and without sordid penuriousness.

24. Thou canst leave no inheritance to thy children more precious than that modesty in which thou hast trained them up, and which always accompanies virtue.

25. Man is broken down by age; so he is also by a fever; but much more so by poverty: he, whom the last depresses, can no longer speak, act, nor raise his head; his hands and his tongue are alike tied.

26. Subsisting on a little, may I never experience the miseries that attend extreme penury.

27. Prefer mediocrity in the bosom of justice to the abundance which iniquities procure.

28. All the virtues are comprised in justice; if thou art just, thou art a man of sterling worth.

29. Poor, but virtuous, I see the wicked swimming in prosperity: and let them keep their wealth; for I would not exchange conditions with them; I have it in my power

to preserve my virtue; but they are not able to command fortune.

30. Study men well; and you will find that all vices, all talents, and all virtues, are possessed by them.

31. Every man has done some good; all have sometimes done wrong: none can boast of being perfectly correct.

32. The good cause their excellencies to take possession of our hearts; the wicked deprive us even of our former virtue.

33. We lose our pains in abruptly endeavouring to change the hearts of the wicked.

34. Few men unite merit with personal beauty; the combination of both is no small advantage.

35. While yet young, or in the prime of life, profit well by your advantages, and form your minds to virtue.

36. In youth the mind possesses its greatest energies.

37. Beware of engaging with silly enthusiasm in any party feeling, to further the objects of others, and where thou wouldst only be losing thy pains.

38. Press forward not too eagerly; follow in the middle path at a steady pace: this will conduct thee to virtue.

39. Study the inclinations and desires of those in whose company thou art, and learn to demean thyself accordingly.

40. Above all things, fall not into the habit of uttering useless complaints; thou wouldst find all hearts soon become insensible to thy misfortunes.

41. It is difficult to avoid being too diffident, or confident to an excess.

42. When we act precipitately, we cannot avoid blame.

43. The past cannot be recalled; but let us be cautious for the future: it ought entirely to occupy our attention.

44. Before extolling a man, take care to be well acquainted with him; observe his propensities, his disposition,

and manners. There are some people who are nothing but tinsel,—crafty in concealing the perversity of their tempers,—they have words and faces that they can adapt to every occasion.

45. Be especially on thy guard against the enemy who seeks to lull thee with friendly expressions ; if thou placest thyself in his power, he will consult but for vengeance, and nothing will be able to disarm him.

46. It is neither difficult to praise or to blame ; it is an art familiar to the wicked : interest inspires them to be lavish of their praise ; detraction is their pleasure.

47. If I am not on friendly terms with a worthy man, I will at least take care not to speak evil of him ; I will never commend the wicked man who is attached to me.

48. I despise the wretch, by whose envenomed tongue I find myself persecuted.

49. A gnawing uneasiness takes its seat in the heart o the unjust and overbearing man.

50. A deceitful heart is more dangerous for a friend than for an enemy.

51. If thy professions are insincere ; if thou hast on thy lips friendship, but indifference in thine heart, I prefer thy enmity.

52. It is difficult to deceive him, who entertains no good will towards us ; but it is easy to impose on the confiding disposition of friendship.

53. Nothing is more difficult to discover than the duplicity of man. With a little practice one easily detects the alloy in gold ; but not with the same ease can the pretended good-will, which the pretended friend shows in his face, be distinguished from the deceit which is lurking in his heart.

54. There are persons who are always exacting, and who are never satisfied ; by a single instance of refusal to gratify their wishes, all the fruits of past favours are lost,

and the wavering flame of friendship, which had been kindled but for a time, is extinguished for ever from their hearts.

55. You will meet with but few of those well-trying friends, who will dare to acknowledge their connexion with you, even in adversity.

56. Beware of exposing thyself, for a slight fault, to the loss of thy friend; refuse to listen to the calumniators, who accuse him; without indulgence, friendship cannot exist.

57. I am not in circumstances to assist a great number of the distressed; but I do not repulse the friend who has recourse to my benevolence.

58. It is difficult for a sensible man to endure long conversation with a fool; but it is not difficult for him to sustain silence for a long time.

59. Silence is a sad penance for the incessant talker; and an ignorant babbler a grievous annoyance to those who hear him; for he is offensive, without its being possible to be rid of him, and such a one is a plague, which poisons the enjoyment of all good fellowship.

60. Nothing is supported with more uneasiness than constraint.

CHAPTER XXVII.

SELECTIONS FROM THE CHARACTERS OF THEOPHRASTUS.

1. Avoid, as you would the most dangerous serpent, those people who have no simplicity of manners, and whose whole conduct is specious; beware of too easily yielding your confidence to their insidious and subtle address: no conduct is more detestable.

2. Flattery may be regarded as a villainous language, which suits the interest of him who has recourse to it.

What does the flatterer do and say ?—That which is calculated to please him who sees and hears him.

3. Complaisance, taking the word in its worst sense, signifies a habit of conforming to the sentiments of others, and lending one's self to do whatever may please, without being restrained by a principle of integrity.

4. Loquacity consists of incontinence in speaking.

5. The babbler's vice is, talking incessantly, and never reflecting.

6. Run with all your might ; escape from the troublesome man : it is very hard to have to do with those bores who know not how to distinguish your moments of leisure from those when you are most closely occupied.

7. To be in the way, and to be always presenting himself when and where he is not wanted, is the character of a bore.

8. The disagreeable man is troublesome to society without occasioning any positive harm.

9. The fault of officious people is an incommoding affectation of wishing to be servicable, and which manifests itself in all they do and say.

10. Effrontery consists in braving out shame both in deeds and words.

11. Inattention to the observances of good society constitutes rusticity.

12. Impudence displays itself by making an open joke of that which offends decency.

13. The character of the sordid man consists in his despising honour, by reason of his thirst for discreditable saving.

14. Avarice is an excess of baseness, a contemptible concern to avoid the smallest expense.

15. An excessive saving in little expenses, constitutes niggardliness.

16. Mistrust consists in suspecting the integrity of all the world.

17. Slovenliness consists in an extreme negligence of one's person, so as to be capable of exciting disgust.

18. Timidity is the diffidence of a mind that is too susceptible of fear.

19. Blushing is the complexion of virtue.

20. Absence of mind may be judged to arise from indolence, and from sluggishness of temperament.

21. A certain rigidity in speaking and of manner in the ordinary course of life, constitutes arrogance.

22. Detraction is manifested by the language; but it springs from an inclination of the mind to surmise nought but evil, and still to aggravate that.

23. A dissatisfied temper is the effect of desiring much more than one might reasonably expect to obtain.

24. Vanity consists in a puerile and mean anxiety to meet with vain applause.

25. Ostentation consists in making a parade of advantages we do not possess.

26. The character of haughtiness is to esteem none but one's self, and to show contempt for every one besides.

27. Superstition is nothing but a misplaced fear of some fancied supernatural phantasm or divinity.

CHAPTER XXVIII.

SELECTIONS FROM THE MORAL REFLECTIONS OF THEOPHRASTUS.

1. Since it is the lot of man to die so soon, it behoves him to enjoy life as it passes.

2. We often reject the greatest enjoyments of life with

disdain, in order that we may fatigue ourselves in the pursuit of a vain shadow of glory.

3. Either give over study, for it is very laborious, or go perseveringly through with it, if you aspire after glory : at any rate, make yourselves happy.

4. Nothing is more unprofitable than the vain pursuit of glory.

5. Vanity is of much greater consideration in life than utility.

6. We scarcely begin to live before we perceive the approach of death.

7. The envious are more unhappy than others in this respect, that they are troubled not only by their own misfortunes, but also at the good fortune of others.

8. In general, one's own miseries only are felt ; but the envious person is equally afflicted by his own mishaps and by the good which happens to others.

9. The falsehoods invented by envy and propagated by calumny, may have some force at first, but their effects will not last long.

10. The good need but few laws, for things are not accommodated to laws, but laws are for things.

11. Few laws are wanted for virtuous people ; their conduct is not regulated by the laws, but serves to model the laws upon.

12. Acquire a respect for yourself, and it will then be out of every one's power to make you sensible of shame.

13. Thou preservest silence in company ; if thou art a fool, thou art in the right ; but thou dost wrong if thou hast sense.

14. It is more safe trusting to an unbridled horse, than to an intemperate speech.

15. We owe to our wives and children all the tender care and assistance that are dictated by humanity ; the last will compensate us by their services and by their at-

tentions to us during our declining years, and the former repay our kindness by the tender assiduities they lavish upon us in our infirmities, and by the endearing interest with which they participate our joys and our sorrows.

16. It is in the bosom of her family that a woman ought to display her sense and prudence.

17. If thou art under the necessity of forming a partnership with any one, let it at least be with a man who possesses order, firmness, and application.

CHAPTER XXIX.

SELECTIONS FROM THE MORAL SAYINGS ATTRIBUTED TO THE WISE MEN OF GREECE.

I. THALES.

1. Necessity is all-powerful,—space, infinite.
2. Eclipses of the sun are occasioned by interventions of the moon; and eclipses of the moon are caused by interpositions of the earth between that globe and the sun.
3. Pleasure of body consists in health, and felicity of mind in knowledge: health, competency, and intelligence, form the chief sources of happiness.
4. Indolence is irksome, intemperance injurious, and ignorance intolerable.
5. Happy is the family that abounds not in too great affluence, and that is sufficiently removed from the reach of poverty.
6. In order to live justly and be respected, we must abstain from doing that we blame in others.
7. Whatever we know to be right, that we should do; even though our conduct should meet with reproach and ridicule.
8. The most difficult thing is, to know ourselves; the

easiest, to give advice; and the most pleasant, to obtain the gratification of our desires.

9. We should stop the mouth of slander by prudence.

10. Nothing is felt more keenly than the malign shafts of calumny, and even the worthiest man is hurt if they reach him.

11. We ought never to let any expressions drop from our lips that might be turned to our prejudice; and we should live with our friends as with persons who might possibly become our enemies.

12. Miss not your opportunity, and tell nothing beforehand of your intentions; for you might fail in your project, and furnish your enemies with a subject for their jeers.

13. If you become security for another, you may lay your account in a loss; or, he that avoids suretyship is sure.

14. It will help us to bear our own ill-fortune, if we reflect on the greater misfortunes of others.

15. We do well to conceal our domestic evils.

16. Hope is the only good which is common to all mankind; when all other resources have failed, we still retain hope.

17. Such as are careless of themselves, will hardly be attentive to another's concerns.

18. Forget not your friends.

19. Affectionately regard your parents; and, if they occasion you some unpleasantness, learn to endure it.

20. Parents may expect from their children the same degree of dutiful behaviour as they themselves paid to their own parents.

21. Take pains to correct the blemishes of the mind rather than those of the face.

22. That commonwealth is best circumstanced in which

the citizens are neither excessively rich nor exceedingly poor.

23. Monarchy, in any shape, is but tyranny.

H. SOLON.

1. Know thyself.

2. As long as thou shalt live, seek to improve thyself; presume not that old age brings with itself wisdom: it is better to learn late than never.

3. Make reason your guide; give to serious subjects their due consideration.

4. In every thing you do, consider the end.

5. Conjecture of things that are not apparent from those that are apparent.

6. A man ought to fear nothing, but that his end exclude not philosophy.

7. We should be cautious not to say all that we know.—

“Of every man be careful, lest he bear
A sword conceal'd within his breast; a clear
Aspect, a double tongue, a mind severe.” }

8. No fool can be silent amidst his cups.

9. Voluptuous indulgences only occasion pain, and they ought to be avoided; or, “fly pleasures, for they drag thee into sorrows.”

10. Satiety comes of riches, and ennui results from satiety.

11. Those are happy who owe not their wealth to injustice, and whose expenses do not occasion them inconvenience.

12. Many bad men become rich; many good men languish in misery: would a good man exchange his virtue for the treasures of the wicked? Certainly not: we can preserve our conscience in all its purity; but riches may quickly pass into different hands.

13. If all men should throw their loads of misfortune together into one huge heap, each one would gladly resume his own portion rather than divide an equal share out of the common stock.

14. We should consider integrity as of more weight than oaths ; or, observe the purport of what thou promisest more strictly than an oath.

15. To one who excused himself for lying in jest, he replied, " These jests will become serious falsehoods : what shall circumscribe our tongue, if we pass the limits of truth ? "

16. The sentence you pronounce on another, be willing to abide by yourself in a similar case.

17. Be mild towards those who are thy dependants : be not arrogant.

18. He who has learned to obey, will know how to command.

19. We should not be hasty in forming new friendships, nor in terminating those of long standing.

20. Give not to thy friends those counsels which may be most agreeable, but those which may be most for their advantage.

21. Marriage should not be mercenary ; but the ends proposed should be issue, love, and friendship.

22. Sit not as judge ; for the condemned will esteem thee as their enemy.

23. Laws are like cobwebs, that entangle the weak, but are broken through by the strong.

24. That commonwealth is best ordered where the people as eagerly prosecute wrongs done to others as they do those done to themselves.

25. That king would become most glorious, who should convert his monarchy into a democracy.

III. CHILO.

1. To be provident for the future, and to be guided by reason, is the virtue of a man.

2. Death itself is less horrible than the phantom in whose shape our fancy is accustomed to regard it.

3. Do not desire impossibilities.

4. To close a life of long duration is desirable.

5. No acquirement is more difficult than self-knowledge ; self-love always exaggerates our merits in our own estimation.

6. Refrain thy tongue from outstripping thy thoughts ; or, think before you speak.

7. Rule thy tongue, especially at a feast, if thou wouldst not expose thyself.

8. In a ship at sea, or in a tent during an encampment, a man is necessitated to brook an unpleasant companion ; but to mix indiscriminately with all sorts of people in general life, is indiscreet.

9. To keep secrets, to employ our leisure well, to bear patiently with injuries, and to guard well that our tongues do not go beyond reason,—these are duties of difficult performance.

10. Govern well your own household.

11. Bridle your anger.

12. We speak evil of others ; and should we not fear the evil they may say of us ?

13. Speak no ill of thy neighbour, if thou wouldst not hear what will trouble thee.

14. It is not more cowardly to attack an unarmed man, than to speak ill of those who are not present to defend themselves.

15. Threaten no one, for that is like a weak woman.

16. Love with such limitation as if hereafter you might

chance to hate ; hate so, as that you might, at some time, perhaps, love.

17. Never ridicule the unfortunate.

18. If we considered all that others suffer, our own complaints would be more moderate.

19. When our friends invite us to a feast, it signifies little if we arrive at a late hour ; but when they call for our consolations, we should fly to them in an instant. Visit your friend in misfortune rather than in his prosperity.

" The benefits thou giv'st, remember never ;
Of those thou dost receive, be mindful ever."

20. Let thy mildness excuse thy power ; dread to be feared.

" Me may the mean not fear, nor great despise."

21. In conversation, avoid vehement gesticulations ; in walking, do not appear to be always upon business of life or death ; for a rapid gait indicates a mind void of composure.

22. Honest loss is preferable to dishonourable gain ; for by the one a man suffers but once ; by the other, his suffering is lasting.

23. Gold tries a man.

24. Trust not the officious man who is always busying himself about the affairs of others.

25. That commonwealth is best, where the people mind the law more than the lawyers.

IV. PITTACUS.

1. Let not your opportunity slip by ; or, seize upon occasion ; or, be watchful for opportunity.

2. The prudent man avoids evil ; the courageous man sustains it.

3. The first office of prudence is to foresee impending evils, and prevent them.

4. The gods themselves, if gods there were, must be subjected to necessity.

5. Make no display of thy good fortune ; but in avoiding envy, do not excite pity.

6. Whatever you do, do it well.

7. Never talk of your schemes before they are executed, lest, if you fail to accomplish them, you be exposed to the double mortification of disappointment and ridicule.

8. Do not that to your neighbour which you would take ill from him.

9. Reproach not thy friend, though he neglect thee a little.

10. Power discovers the man.

11. It is against nature to love an enemy.

12. Addict thyself to sobriety.

13. I am pleased with the abode which exhibits nothing superfluous, and where I find every thing that is necessary.

14. An equal marriage is best.

15. The sea is faithless ; thirst of gain is insatiable.

16. Though you seek much, you will hardly find an honest man.

"Hard to be truly honest ; this
The Pittacean sentence is."

V. BIAS.

"What is our chiefest good ?—A conscience free ;
Our greatest ill ?—Man's man's worst enemy :
Poor ?—th' avaricious ; rich ?—who nought desires ;
A wife's best dower ?—the fame chaste life acquires ;
Wise ?—who hath the power to hurt, but wants the will ;
A fool ?—who wants the power, and yet would kill."

1. A good conscience only is superior to fear.

2. In action, preserve self-possession ; in opportunity, be prompt ; in danger, wary ; in labour, patient ; in determining, just ; in discourse, persuasive ; let your manners be ingenuous ; in your nature, be generous.

3. Gain your point by persuasion, rather than by having recourse to violence.

4. Be neither simple nor subtle.

5. Listen patiently, and speak not unless it be to the purpose.

6. Be deliberate in resolving, but prompt in executing.

7. From youth to age, acquire knowledge, for it will be more sure than all other possessions.

8. We should so live, as though our life might be long or short.

9. It is a proof of a weak and uninformed mind, to desire immortality ; which is morally impossible.

10. No feeling mind can be insensible to the sufferings of others.

11. It is a great infelicity not to be able to bear misfortunes patiently ; great minds alone can support sudden reverses of fortune with firmness.

12. Gain that results from labour, is precious.

13. Hope is the most consoling thing in the world.

14. A bad man judges every one to be false like himself ; it is easy to impose upon the good.

15. Flatter not a worthless person on account of his wealth.

16. Many men are faithless ; therefore, in friendship, we should converse with caution, remembering that it might possibly be converted into enmity.

17. If you venture to decide in a difference between two of your friends, be assured you will lose one of them : it is better to be an umpire in a dispute betwixt our enemies ; for, in that case, he in whose favour your decision is given, may possibly become your friend.

18. The talent of those people who give their whole attention to useless studies, is full of sagacity when applied to learned trifles ; but they are stupified when smitten by a ray of solid intelligence.

19. Those who busy themselves in acquiring vain knowledge, resemble owls, which see only in the night, but the light blinds them.

20. To some graceless sailors, who, in a tremendous tempest, became alarmed and implored the gods to save them, he said, "Don't pray so loud that it may escape the gods' notice that you are here."

21. During an invasion, while all around him were collecting their most valuable effects, and preparing for flight, it was observed with surprise that he took no pains to preserve any thing; and being asked the reason, he replied, "I carry my treasures with me."

VI. CLEOBULUS.

1. Avoid excess.

2. Be acquainted with virtue, but a stranger to vice.

3. Knowledge is preferable to ignorance.

4. Be moderate in your pleasures.

5. Be not insolent in prosperity.

6. If rich, be not exalted; if poor, be not dejected; hold injustice in horror; bridle thy tongue; forego revenge; do nothing with violence; compose quarrels; instruct thy children: such is the character of virtue.

7. In abundance of words, there is generally abundance of ignorance.

8. Ignorance and loquacity are as commonly found united, as any two things in the world.

9. Be more desirous to hear than to speak.

10. Hear willingly, but give not credence too hastily.

11. Learn to bear the reverses of fortune.

12. Laugh not in compliance with him who derides others, for you would incur their hatred.

13. Never practise satire; its victim would become thine enemy.

14. Be neither vain nor ungrateful.

15. Employ thy time in some occupation that is useful.

16. Be kind to your friends, that they may continue such ; and to your enemies, that they may become your friends.

17. The envy of our friends is as much to be feared as the malice of our enemies.

18. Happy is the family, when he at the head of it is more loved than feared.

19. Neither caress nor chide your wife before company, for the first is folly, the latter, rudeness.

20. Choose a wife among your equals ; for if you take her from a rank more elevated than your own, you will be likely to become the slave of your wife's relations, instead of gaining kinsmen.

21. Deem the enemy of thy country to be thine own enemy.

22. I should like to live in a country where the citizens feared the laws less than they feared shame.

VII. PERIANDER.

1. Industry overcomes every obstacle.

2. There is nothing which prudence cannot accomplish.

3. Repose is agreeable, temerity is dangerous, avarice is base.

4. Sensuality supplies but a momentary enjoyment ; the pleasures of virtue are durable.

5. In prosperity be moderate, in adversity be prudent.

6. Disgrace not your parentage.

7. Perform your promises : betray not secrets.

8. Have dangerous promises been extorted from thee by force ?—Thou hast promised nothing.

9. Be not content with reproving those who have committed faults ; restrain those who are about to commit them.

10. So reproach thine enemy, as if he might, ere long, be thy friend.

11. Be the same towards your friends, whether they are fortunate or unfortunate.

12. Conceal your misfortunes.

"Be not exalted when thy fortune's clear ;
Nor be dejected if a storm appear."

THE FOLLOWING IS A SELECTION FROM THE PRECEPTS OF
THE SEVEN SOPHISTS, COLLECTED BY SOSIADES.

1. Understand what thou learnest.
2. Comprehend what thou hearest.
3. Wishing to marry, avail thyself of opportunity.
4. Command thyself.
5. Relieve the wants of thy friends.
6. Apply thyself to discipline.
7. Emulate the wise.
8. Disparage no one.
9. Do what is just.
10. Husband thy time.
11. Shun deceit.
12. Determine equitably.
13. Abstain from bloodshed.
14. Defer not to give what thou intendest.
15. Envy none ; eschew calumny.
16. Be on thy guard.
17. Enjoy what thou possessest.
18. Be modest in thy deportment.
19. Return benefits.
20. Hearing, understand.
21. Aim only at knowledge that may be acquired.
22. Give no occasion for reproach.
23. Curb thy tongue.
24. Repel attempts to be injurious.
25. Decide not rashly.

26. Wait and see the end.
27. Converse mildly.
28. Be civil to all.
29. Do that whereof thou shalt not repent.
30. Counsel profitably.
31. Accomplish quickly.
32. Preserve amity.
33. Dissolve enmities.
34. Expect age.
35. Boast not of strength.
36. Confide not in wealth.
37. Be not weary of learning.
38. Be cautious in hazarding thyself.
39. Instruct the young.
40. Respect the aged.
41. Condole with the afflicted.
42. Be not troubled upon every occasion.
43. Promise never.
44. Be in childhood modest ; in youth, temperate ; in manhood, just ; in old age, prudent.
45. Live pleasantly.
46. Die untroubled.

CHAPTER XXX.

SELECTION OF MORAL AND PHILOSOPHICAL SENTIMENTS,
ARRANGED ACCORDING TO THE ALPHABETICAL NAMES OF
VARIOUS AUTHORS.

ÆLIAN.

There are some defects of superannuation, which I pass over—garrulity and procrastination. I only blame those old persons who complain incessantly—are perpetually inquisitive,—who, through envy, contravene all the amuse-

ments of the young ; who are humoursome and froward ; who are covetous and avaricious ; and, whose propensities to sensuality survive their powers of gratifying them.

ÆSCHINES.

We appear most ridiculous when our actions and professions are not consistent.

ÆSOP.

[His fables being so generally known, it is not judged necessary to introduce his morals in this selection.]

AGRIPPA.

With union, even small undertakings prosper ; but the grandest designs are ruined by discord.

ANACHARSIS.

1. Wise men propose measures, and fools determine them.
2. To possess the friendship of a single worthy person, is better than to have it professed to us by many that are unworthy.
3. How comes it to pass, that those who forbid lying, themselves lie openly when they wish to profit by their impositions.
4. Every one should strive to attain the mastery of his tongue and of his appetites.
5. A vine bears three kinds of fruit : the first, pleasure ; the second, intemperance ; and the third, repentance, or mortification.
6. The first draught for health ; the second, for pleasure ; the third, for shame ; and the fourth, for madness.
7. The best lesson of sobriety that can be furnished to

youth, is to exhibit to their view those that are suffering from the effects of excess—for them to view a drunken man in all his extravagance and degradation.

8. At a feast, when such characters were introduced as might furnish mirth for the company, he alone did not even smile; but afterwards, an ape being brought in, he laughed heartily at its tricks, saying, “That beast is naturally droll; but man’s attempts to be so by art and study, are ridiculous.”

9. The question was put to him, “What in man is both good and evil?” he answered, “The tongue.”

10. When asked, “What ship was safest?” “That which is in port,” was his reply.

11. Being told, “A ship was four inches thick,”—“So far from death, then, are those who sail in her,” said he.

ANAXAGORAS.

“With Anaxagoras, great nature’s law
Is similarity.”

LUCRETIVS.

1. One similar mode of existence prevails universally.

2. We should free our minds from all superstitious terrors, arising from the want of knowledge of physical causes.

3. The sun is an inanimate mass, and consequently not an object of adoration; the rainbow is the reflection of the solar rays from a cloud; the moon is an opaque body, enlightened by the sun—a habitable world, its surface being divided into hills, dales, and waters; the fixed stars are sun-worlds, existing beyond our own solar and planetary system; the galaxy, or milky-way, is occasioned by the combined light of many stars situated at the extremity of our sphere of observation.

4. He was indefatigable in his researches into nature, and ventured, on many occasions, to contradict and oppose the vulgar opinions and superstitions.

5. He ridiculed the Athenian priests for predicting an untoward event from the unusual appearance of a ram which had but one horn ; and to convince the people that there was nothing unnatural or miraculous in the affair, he opened the head of the animal, and showed that its construction was such as necessarily to prevent the growth of the other horn.

6. The Athenians having been educated to faith in the doctrine that the sun is god, Anaxagoras was condemned to death by the authorities, because he affirmed that body to be without sense and knowledge.

7. Through his whole life he supported the character of a true philosopher. Superior to motives of avarice and ambition, he devoted himself to scientific pursuits ; and, amidst the vicissitudes of fortune, he preserved an equal mind.

8. When Pericles, whose preceptor Anaxagoras had been, heard of the approach of the philosopher's death, he hastened to the spot where he tarried for his release, and implored the sage, in a late and unavailing grief, to struggle with his approaching fate, and to baffle the gathering death. "Oh, Pericles," said the old man, stung with the memory of long neglect, and in a feeble and dying voice, as he just lifted his face from his mantle, "those who need the lamp, do not forget to feed it with oil."

ANAXIMANDER.

1. Infinity is the attribute of the universe, which, though variable in every part, is immutable in its mode or natural order.

2. There are innumerable worlds, or terrestrial bodies, consisting alike of the same eternal elements—the genera of decaying and renovating animals, vegetables, minerals, and fluids, both fixed and ethereal.

3. His manner of reciting in his school being ridiculed, he observed, "I must endeavour to speak better for the sake of the boys."

ANAXIMENES.

Chiefly attentive to material causes, he taught the unity and infinity of the universal and eternal consistency.

ANTIOCHUS.

As all medicine refers to one end—health, so all philosophy to happiness alone.

ANTISTHENES.

1. Our own minds should be as a fortification of impregnable strength.

2. Wisdom is a defence that can neither be stormed nor surrendered.

3. Virtue may be acquired by study ; or, virtue is the effect of instruction.

4. Those are noble who are virtuous.

5. Virtue is sufficient to felicity.

6. Virtue consists of a steady course of right conduct, and not in a vain ostentation of learning, or an idle display of eloquence.

7. The most necessary part of learning, is to be taught to divest our minds of prejudice.

8. A wise man will always be contented with his condition, and will live rather according to the precepts of virtue, than according to prevalent laws and customs.

9. It is better to associate one's self with a few honest men, against whom the vicious multitude are opposed, than to join the vicious, however numerous, against the good.

10. A good man converses with the wicked, as a physi-

cian with the sick—not to catch, but to cure, their disorders.

11. Speech is that which declares what is or was.

12. By means of philosophy, we learn to converse with ourselves.

13. Whoever feareth is a slave, whatever he may think of himself.

14. Observe what your enemies say, for they first declare your faults.

15. Whatever is good and useful, is honourable ; whatever is evil and pernicious, is disgraceful.

16. A man of shining merit is more worthy of our regards than a mere relative.

17. All good men are brothers.

18. Feasts occasion surfeits.

19. We ought to aim at such pleasures as follow labour, and not at those which go before it.

20. Being told that a bad man had been praising him, he said, " What foolish thing can I have been doing ?"

APULEIUS.

Individuals are mortal ; their genera, immortal.

ARCESILAUS.

1. It is the peculiar advantage of philosophy, to know the proper time for every thing.

2. When we reprove young men, we should remember that we ourselves were once young.

ARCHELAUS.

The universe is unlimited.

ARCHYTAS.

Those who are well acquainted with universals, will plainly see what are particulars.

ARISTARCHUS.

He held the opinions of Pythagoras as to the system of the world, or nature,—teaching that the earth moves in an orbit round the sun, at the same time that it revolves about its own centre and axis: he taught also, that the annual orbit of the earth, compared with the distances of the fixed stars, is but as a point; on account of which belief, though the persecution he suffered was not so severe as that of the more modern Galileo, yet he did not escape censure for his imputed impiety; for it is recorded that Cleanthus endeavoured to cause him to be brought to trial for his sentiments respecting the celestial bodies and the earth.

ATTICUS.

He was of the sect of Epicurus; and, though many have thought it impossible for one who denies a providence to equal in morality an acknowledger of the gods, yet Bayle defies any one to produce a person of greater integrity and humanity.

BION.

“Bion, the Boriathenite,
By his birth to Scythia known,
Did religious worship slight,
Gods affirming there were none.”

1. Arrogance is the impediment to virtue; conceited folly is the obstruction to the gaining of knowledge.

2. Prudence as far exceeds the other virtues, as sight does the rest of the senses.

3. It is a great ill not to be able to bear ills.

4. He torments himself the most vainly, who pretends to seek happiness in the accumulation of a brilliant fortune.

5. Misers take as much care of their money as if it belonged to them, but make as little use of it as if it were the property of others.

6. Men of mind, though slaves, are free ; but uninstructed men, though free, are slaves to their propensities.

7. No person's age should be a reproach, that being a condition at which all may arrive.

8. Being questioned, "if there were any gods?" "Wilt thou not drive the crowd out of hearing while I answer thee?" was his reply to his interrogator.

9. He reproached those persecutors who burn men because they have sense.

10. To an envious man who appeared sad, he said, "I know not whether some ill hath befallen thyself, or some good fortune hath happened to another."

CARNEADES.

1. The rational use of life is the enjoyment of natural principles.

2. The same nature that put us together, will dissolve us.

3. As the foundation of morals, he taught that the ultimate end of life, is the enjoyment of those things towards which we are directed by the principles of nature.

CATO, the Censor.

1. Every one should learn some useful art, in order that he may be independent of the world.

2. The open animosity of hatred often injures us less than the apparent kindness of friendship.

3. Being scurrilously treated by a fellow who led a licen-

tious and dissolute life, "A contest," said he, "between thee and me, is very unequal ; for thou canst hear ill-language with ease, and return it with pleasure ; but on my side, 'tis unusual for me to hear it, and disagreeable to speak it."

CATO, of *Utica*.

(*Ambassadors from Cæsar address him.*)

Ambassadors. "Noblest of Romans, we come to save
The pride of Rome from a timeless grave :
Hear the greeting which Cæsar sends—
'Cæsar counts Cato among his friends.'"

Cato. "Bear back to Cæsar Cato's reply,
'Cato's *friends* are the friends of liberty.'"

Am. "Cæsar offers thee power, high station, and sway ;—
Power, that all, next to Cæsar himself, shall obey."

Cato. "No power of value to Cato can be,
Save the power of keeping his country free."

Am. "Cæsar offers thee wealth—riches we'll bring
That shall rival the stores of the Lydian King."

Cato. "Freedom is of a price too high
For all the wealth of Cræsus to buy."

Am. "Cæsar offers thee pleasure : the west and the east
Shall be traversed for beauty thy view to feast."

Cato. "No beauty can equal, in Cato's eye
The loveliness of liberty."

Am. "A grander offer of favour we bring ;
Some subject kingdom shall call thee king."

Cato. "In Cato's eyes, the freeman's grave
Is grander far than the throne of a slave."

Am. "Ask aught in the power of Cæsar to give :
There's nought he'll refuse if Cato will live."

Cato. "Go, bear this answer to Cæsar home,
'The boon Cato asks is—the *Freedom of Rome*.'"

CATULLUS.

In love, when once passion is gratified, promises and oaths go for nought.

CHRYSIPPUS.

1. We ought to live and think according to our experience of natural events.

2. Leave alone troubling aged persons about serious questions ; propound them to such as are young.

3. He wished that, if it were possible, children should be nursed by none but intelligent women.

4. Being told that some persons spoke ill of him,—“it is no matter,” said he, “for I will live so as that they shall not be believed.”

5. He is said to have taught doctrines entirely subversive of religion.

CLEANTHES.

1. We can but follow the common nature of all men.

2. He said, the reason ancient philosophers were superior to the moderns, was because the first studied things, whereas, now they minded nothing but words.

3. When old, he said he should always think life worth preserving, as long as he should be able to study and write.

4. He advised his pupils to conceive of pleasure as a deity sitting on her throne, attended by the virtues, who are ready, on every occasion, to whisper in her ear, “do nothing that will be the cause of pain or grief to yourself or others.”

5. Being reproved for his timidity, he said, “It is to this quality that I am indebted for my innocence.”

CORNELIUS NEPOS.

Each one forms his own particular idea of happiness.

CRATES.

1. To a niggard, who demanded what he should get by philosophy ? he replied, "You will learn to draw your purse-strings easily, and give freely ; not avoiding it, as you now do, by turning away and trembling, as if you had the palsy."

2. Of a recluse, who affected abstraction, he asked, "what occupied him?" and was answered, "I am speaking with myself." "Take care, then," rejoined he, "that you do not speak with a bad man."

CRITOLAUS.

He is said to have held the doctrine of the eternity of the world.

DEMETRIUS PHALEREUS.

Pride is to be condemned in prosperity ; but there is a pride which is excusable in misfortune.

DEMONAX.

A public charge was brought against him for neglecting to become initiated into the Eleusinian mysteries, and he pleaded that he had declined it, because, if the secrets were bad, he ought not to conceal them ; and, if they were good, his duty to mankind would oblige him to disclose them.

DEMOSTHENES.

1. Our too great vivacity, and our irritability, stand in the way of our judging correctly.

2. We should consider calmly, but execute promptly.
3. Want of sincerity in our dealings and in performing our duties, is the grand cause of all our miscarriages.

DIAGORAS.

1. His name has been transmitted to his posterity as an avowed advocate for the rejection of all religious belief; and the general voice of antiquity has so strongly asserted his atheistical principles, that we cannot refuse him his due credit.

2. He rejected the whole doctrine of deity as evidently incompatible with the necessarily infinite and eternal conditions of the universe.

3. When he once saw a perjured person escape punishment, he publicly declared his disbelief of a divine providence; and from that time, he not only spoke with ridicule of the gods and of all religious ceremonies, but even strove to expose the sacred mysteries of religion, (or the contrivances of the priests for gulling the people with miraculous appearances) to the vulgar, and to dissuade men from submitting to the rites of initiation to piety. This brought upon him the persecutions of those in power, who offered a reward to whoever should kill him,—and he became a fugitive in Attica.

4. Being at sea during a storm, the terrified sailors began to accuse themselves for having received on board their ship, a man so infamous for his impiety; upon which, he pointed out to them other vessels in sight, which were in equal danger, asking them, “whether they thought that each of those ships also carried a Diagoras?”

DICEARCHUS.

He held that there is no such thing as soul in man or beast; that the principle by which animated beings per-

ceive and act, is a faculty inseparable from the living body, and expires with its life, or sanity; that the human race always existed; and that it is impossible to foretel future events, and the knowledge of them would be an infelicity.

DIOGENES, the Babylonian.

1. We should conform to the state and condition of life, choosing those things which are naturally eligible, and rejecting such as reason and experience instruct us are improper.

2. While he was delivering a discourse upon anger, a foolish youth, in order to raise a laugh against the philosopher, by making him angry, spit in his face; upon which, Diogenes meekly and prudently said, "I am not angry, but I am in doubt whether I ought not to be so."

EMPEDOCLES.

1. Nature is the eternal and immutable condition or mode of existence.

2. He despised the crown offered to him, and recalled his fellow-citizens to a sense of the value of their liberty, of which they were losing sight; and he took a pride in maintaining equal rights throughout the community; and, although an aristocracy had gained ground, he succeeded in restoring the democratic constitution.

ENNIUS.

" Augurs and soothsayers, astrologers,
Divines, and interpreters of dreams,
Savers of souls,
I ne'er consult, and heartily despise:
Vain their pretence to more than human skill;
For gain, imaginary schemes they draw;
Wand'ers themselves, they guide another's step,

And for poor sixpence promise countless wealth.
 Let them, if they expect to be believed,
 Deduct the sixpence, and bestow the rest.

EPICHARMUS.

To be dead is no evil.

EUCLID, *Founder of the Megaric sect.*

1. Being asked what the gods were, and wherein they delighted—"Of all things else concerning them," said he, "I am ignorant; but this I know, that they hate inquisitive persons:"—an answer which, at that time, and remembering the fate of Socrates, showed his prudence at least.

2. To his brother, who in a quarrel had said, "Let me perish if I be not revenged on you"—he replied: "and let me perish if I subdue not your resentment by forbearance, and make you still love me as much as ever."

EUCLID, *the Mathematician.*

When king Ptolemy asked him, whether there was any shorter method of acquiring a knowledge of geometry than by the study of his elements, he made answer, that "he knew of no royal way to arrive at the science."

EURIPIDES.

The most worthy man feels himself degraded, when he is forced to blush on account of the vices of his parent.

GREEK MAXIM.

To vary employment is to rest.

FLERILLUS, *the Carthaginian.*

Science is the end of life; which Suidas explains to mean,

that the conduct of life ought always to be conformable to truth.

HERMOGENES.

A god could not make all things out of himself ; because, himself being always unmade, he could then really be the maker of nothing.

HESIOD.

1. The potter is hostile to the potter.
2. It is indolence, and not industry, that is shameful.
3. That is indeed the superior intellect, which hath discovered knowledge by means of its own genius ; though the mind that has been capable of benefiting by the instruction of others, hath also its merit : but he is the worthless man, who has neither learnt any thing by the exertion of his own faculties, nor sought the assistance of others.

“ Fools ! not to know that half exceeds the whole ;
How blest the sparing meal and temperate bowl :
Fools ! not to know how far an humble lot
Exceeds abundance, by injustice got ;
How health and virtue bless the rustic swain,
While luxury destroys the pamper'd train.”

HIGESIAS.

Perfect felicity is absolutely impossible, because the body is often disordered, and the mind thereby affected ; also most of those things, which we hope for, are prevented by accident.

HIPPLAS.

Virtue consists in not wanting the assistance of men.

HIPPO.

“ No single thing is free from decay :”—on account of this opinion, he has been ranked among atheists.

HIPPOCRATES.

1. By the necessary mode of nature, the elements are resolvable into each other ; and all things are subject to a perpetually changing and reciprocal commixture.

'2. Instruction is to the human intellect, what cultivation is to the soil.

3. Instead of adopting his theory of medicine from any received system or hypothesis, he rather chose to raise it upon the foundation of the most accurate knowledge he was able to attain of the structure of the human body, and the nature of diseases.

HORACE.

1. We should be entirely bent upon the just observance of what is true and becoming.

"What right, what true, what fit, we justly call,
Let this be all my care, for this is all."

"Whatever contradicts my sense,
I hate to hear, and never can believe."

2. The world is an eternal movement.

"It rolls and rolls, and will forever roll."

3. Years in their rapid flight, are ever robbing us of some portion of ourselves.

"Thy lengthen'd hopes with prudence bound,
Proportion'd to the flying hour ;
While thus we talk in careless ease,
The envious moments wing their flight :
Instant the fleeting pleasure seize,
Nor trust to-morrow's doubtful light."

"Life's span forbids us to extend our cares,
And stretch our hopes beyond our years."

4. Ridicule is the surer weapon with which we may

convince him who obtusely and pertinaciously adheres to erroneous opinions, in spite of reason: ridicule corrects better than reprehension.

"Oft will the edge of ridicule succeed
To cut the knot where graver reas'ning fails."

"From cheats of words, the crowd she brings
To real estimates of things."

5. If we manifest contempt toward the amusements of the world, the world in return, will pay but little regard to our precepts.

"'Tis wise, at times, to trifle."

6. Envy instigates men to hate those who possess superior genius, while they are living, and, after their deaths, it is customary to affect regret for their loss.

"To shun detraction, wouldst thou virtue fly?"

"False praise can please, and calumny affright,
None but the vicious and the hypocrite."

"Though ten times worse themselves, you'll frequent view
Those who with keenest rage will censure you."

"The man resolv'd, and steady to the trust,
Inflexible to ill, and obstinately just,
~~May the rude rabble's insolence despise—~~
Their senseless clamour, and tumultuous cries:
The tyrant's fierceness he beguiles,
And the stern brow, and the harsh voice defies;
And with superior greatness smiles."

"True happiness is to no spot confin'd:
If you preserve a firm and equal mind,
'Tis here, 'tis there, and ev'rywhere."

"Content, that courts nor wealth nor power,
Nor fears, nor seeks, the dying hour."

7. To a man of sensibility, there is no pleasure comparable to that of possessing a true friend.

"The greatest blessing is a pleasant friend,"

8. Our grief is more effectually dissipated by reason and

reflection, than by resorting to a solitary shore, where we can stretch our view over a vast expanse of water.

9. Power, unless it be regulated by prudence, soon occasions its own downfall.

JULIAN.

1. He who derives knowledge from habit, and who has not acquired its principles, may be compared to an empiric, who, by practice may cure one or two diseases with which he is familiar, but being unacquainted with system, theory, and art, must necessarily be ignorant of the innumerable complaints which have not fallen under his personal observation.

2. We ought to correct the ignorant rather than punish them ; to pity, and not hate them ; to have as few wants, and to do as much good, as possible.

JUVENAL.

1. Such is the cause of hatred amongst nations ! Each man detests the religion which is not adopted in his own country, and each believes the god feigned by himself, to be the only true object of worship.

“ Religious spite and pious spleen, bred first
The quarrel which so long the bigots nurst ;
Each calls the other's god a senseless stock—
His own, divine : ”

————— “ Hence ruthless rancour springs ;
Each hates his neighbour's gods, and each believes
The power alone divine which he adores.”

2. The prudent need not call upon any god for assistance.

“ Whoe'er takes prudence for his guard and guide,
Engages every guardian beside.”

3. Persons of exalted rank, generally possess weak judgments.

"Want is the scorn of every wealthy fool
And wit in rags, is turn'd to ridicule."

"Convince the world that you're correct and true,
Be just in all you say, in all you do :
Whatever be your birth, you're sure to be
A man of the first quality to me."

4. The strongest frailty of a feeble mind, is revenge.

5. "No man e'er reach'd the heights of vice at first."

6. "Nothing so monstrous can be said or feign'd,
But with belief and joy is entertain'd,
When to her face a giddy girl is prais'd,
By ill-judg'd flattery to an angel rais'd."

7. "Good taste and nature always speak the same."

MYSON.

We must not seek things for words, but words for things;
or, things are not made for words, but words for things.

OCELLUS.

Since there can be nothing exterior to the universe, it is impossible that any matter which now exists should ever have been produced from, or should be ever reduced to, nothing; individual substances and forms, are, however, of limited duration, being subject to birth, increase, and decay, in generic progression: thus a perpetual circuit of nature is maintained;—the variable world has eternally exhibited a revolving succession of changes. The race of man, as well as the races of all existences, is uncommenced and unending.

OVID.

"Similar, not the same."

"E'en times are in perpetual flux, and run
Like rivers from their fountains rolling on ;

For time, no more than streams, is at a stay ;
 The flying hour is ever on its way ;
 And, as the fountains still supply their store,
 The wave behind impels the wave before :
 Thus, in successive course, the minutes run,
 And urge their predecessor minutes on ;
 Still moving, ever new ; for former things
 Are laid aside, like abdicated kings ;
 And every moment alters what is done,
 And innovates some art till then unknown."

1. A man's own bosom is the primary judge of his actions ; for, according to the decision of his conscience, he is either happy or miserable,

"Ingenuous arts, where they an entrance find,
 Soften the manners, and subdue the mind."

2. Our desires are excited by that which is prohibited, and that which is permitted, loses its attraction.

3. An ailing spirit cannot bear the least contradiction.

4. The mind that is conscious of rectitude, laughs at calumny.

5. Even an adversary may do us some service.

6. There is no authority can justify perfidy towards a friend : fickleness in friendship is inexcusable.

7. A slight effort is sufficient to overthrow the edifice that is already tottering.

PANÆTHUS.

1. We should yield to the force of natural impressions.

2. His opinion on the question of the immortality of the soul—a doctrine which he rejected—was : " Whatsoever beginneth, endeth ; whatsoever is subject to disease, is subject, likewise, to death : the mind is subject to pain, and the intellect decays ; therefore, it is subject to death, and the doctrine of its immortality is false : souls exist not in fact."

3. He treated miracles, prophecies, and supernatural notions of every kind, with entire contempt.

PARMENIDES.

1. The universe alone really exists.
2. The material of no substance in nature is either produced or destroyed ; but merely appears so to the uninstructed senses of the ignorant and inexperienced vulgar.
3. The senses take cognizance of natural objects ; reason considers the abstract nature of things, and inquires into the constitution, or rather condition, of the universe.

PAUSANIUS, *Son of Cleombrutus.*

The qualities of worth possessed in our own minds, are more desirable than a property in worldly substance of great amount.

PERICLES.

Praise, beyond a certain point, is sure to offend.

PERSIUS.

Thy knowledge is nothing, unless thou canst impart it to others.

“ Science is not science till reveal'd.”

“ None scrutinize themselves.”

PETRONIUS, *Arbiter.*

The benefit derived from the physician's visit, often consists in nothing more than the satisfaction yielded to the trusting mind.

PHÆDRIUS.

[His fables being put into the hands of youth at school, the morals need not, therefore, appear in this collection.]

PHERECYDES.

1. Duration is eternal.
2. He said that, if he should never sacrifice to any god, he should lead a life no less safe and pleasant, than that of those who offered hecatombs.
3. As to the story of his having been gradually consumed for his impiety, by the lousy disease, it must doubtless be set down to the long list of malicious lies, by which priest-craft and superstition have always endeavoured to bring philosophy into contempt.

PHILIPIDES.

When Lysimachus asked him what he should impart to him, he replied : " any thing but your secrets."

PHOCION.

" If my children resemble myself," said he, " my small farm in the country will maintain them, as it has sufficed for my own support ; and, if not, I would not desire to encourage their dissipation at the expense of the republic."

PINDAR.

Those only are disposed for war, by whom its evils have never been experienced.

PLAUTUS.

1. Men, in their conduct towards their fellow-men, are like wolves.
2. A man's elevation may be entirely owing to his good fortune, and yet all the world will cry up his talents.
3. A woman's best dowry is, her virtue, modesty, and restrained desires.

PLINY.

1. "I consider the belief of deity must be attributed to human weakness. It is satisfactory to know, that possibilities are limited to nature. A god could not inflict on himself death, even if he should wish to die; he could not prevent the death of man, nor raise him from the dead; he could have no power over the past; he could not prevent twice ten from being twenty, &c. &c. &c. : from which, it is clearly apparent, that the powers of nature are all."

2. "As in a man's life, so in his studies, I think it the most admirable and graceful thing in the world, so to mingle gravity with humour, as that the one shall not sink into melancholy, nor the other mount up into levity."

3. No one has a genius so bright as to become illustrious instantaneously, unless it fortunately meets with opportunity and encouragement;—with patronage too, and commendation.

4. Human nature is fond of novelty.

5. We follow example much more readily than we obey command.

6. Man's arrogance goes great lengths, since the slightest success elevates him.

7. Mortals find satiety in their own possessions, and covet those of others.

8. To a mind distracted with terror, every suggestion of others seems more prudent than its own.

PLOTINUS.

Should any one interrogate nature, how she works, she will say: "It behoves thee to go along with me in silence, even as I am silent, and work without words."

POLYBIUS.

When we are contented with that which is necessary for life, we have no need of other philosophy or other guides.

POSYDONIUS.

1. We should contemplate truth in following nature, and should make the eternal conditions and immutable mode of the universe the rule of our actions.
2. Nothing is good which is not true.

PROPERTIUS.

1. 'Tis our own misconduct which generally occasions the misery of our condition.
2. There are no antipathies so violent as those which ensue love.

PROTAGORAS.

1. "Of the gods I know nothing."
2. Man's senses are the criterion of things that are.
3. The soul is nothing more than the senses.
4. Science is sense.
5. Be not too concise in your communications, lest you be not understood; nor too diffuse, lest you be wearisome.
6. The doctrines he taught brought on him the displeasure of the powerful, as being judged favourable to impiety, and his writings were ordered to be diligently collected and burnt in the market-place, by the common crier: he himself was banished from Attica.

PUBLIUS SYRIUS.

1. He who is capable of calculating consequences, will not undertake to act without the certainty of success.

2. An intemperate patient needs a rigorous physician.
3. The misfortunes of others should teach us prudence.

PYRRHO.

1. Just like the race of plants is that of man ; a man has no more immortality than a stick.
2. Every thing is thought and done by habit ; every thing is determined with reference to the laws and customs of particular countries.

QUINTILLIAN.

1. We ought, at first, to be more anxious in regard to our conceptions than our expressions : we may attend to the latter afterwards.
2. Do not speak in such a manner as that your hearers may understand you, if they please ; but so as that they shall understand you, whether they will or no.
3. Good sense, without education, is better than education without good sense.
4. It is rare that we respect ourselves sufficiently to prevent our exposing ourselves.
5. It can scarcely be described how readily we are influenced by the example of those whom we regard.

SALLUST.

1. Wars have ever been occasioned by this sole cause—the thirst of domination and aggrandizement : sovereign power is held as the greatest glory.
2. A haughty and insolent spirit is the common vice of the aristocracy.

SIDONIUS APOLLINARIS.

An occasional conformity with the frivolities of others, is better than wearing eternally the countenance of a cynic.

SIMON, *a disciple of Socrates.*

So much value did this philosopher set upon freedom of inquiry, that when Pericles invited him to reside in his house, under the promise of an ample recompense, he refused; saying, that he would not sell the liberty of speaking his mind at any price.

SIMONIDES.

When Hiero propounded to him the question, "What is god, or what is his essence?" he desired a day to consider of it. When his answer was required next day, Simonides begged two days more; and afterwards, when, instead of giving his opinion, he continually desired double the time for considering the subject, and Hiero asked him what he meant by so doing,—"Because," said he, "the longer I meditate on the question, the more obscure it appears to me."

"Of earthly goods, the best is a good wife,—
A bad, the bitterest curse of human life."

STILPO.

1. The highest felicity, or chief good, consists in freeing our minds from the dominion of passion.
2. Being questioned by Crates, whether the gods delighted in bent knees, and in prayers,—"Thou fool," replied he, "do not put such a question to me in the public hearing, but when we shall be alone."
3. At the taking of Megara, when Demetrius asked him "if he had lost any thing by the capture?"—"No," answered he, "for war can neither rob us of virtue, nor of learning, nor of eloquence: my property is safe, for it consists in my mind."

STOBÆUS.

1. The supreme good, is to live according to a just conception of the real nature of things.

2. Our youth should be occupied in acquiring information ; our manhood should be employed in useful exertion ; and, in old age, we should be exempt from labour, and live at our ease and discretion,—without being liable to the discharging of any official duties.

STRABO.

It was not possible to lead a promiscuous multitude into religious trammels by philosophical lectures, and by instructions in the art of reasoning justly ;—this could only be effected by the aid of superstition, delusion, and fear—by prodigies and fables : the thunderbolt, the sword, the torch, were the instruments made use of by the founders of states to terrify the ignorant vulgar into religious subjection.

STRATO.

1. The mode, or action of nature, exists without intelligence ; and the faculties of natural bodies being eternal, they consequently can never have been created or caused by an originator. The world has neither been formed by the agency of a feigned deity, nor by an intelligent animating principle. The mind only acts by means of the organs of sense and the animal functions.

2. He boldly gainsayed the doctrines of divinity, and the immortality of the soul : he was of opinion, that the property of motion, or the natural production and dissolution of bodies, acts without intelligence, and is the necessarily eternal condition : that matter, with its forms, is the

eternal mode of the universe ; and that the mind only exists as an accident of the senses.

3. In excluding all idea of creation, or original formation from the world, it cannot be doubted that he indirectly excluded from his system the doctrine of the existence of a supreme being.

SUIDAS, (*Paraphrase from.*)

“ Happiness is found within.”

“ How various the pursuits, the hopes, the fears,
The passions, wishes, tastes, and views of man !
His object one ; for happiness appears
To be the aim and end of every plan.
One grasps at wealth, and gains the glittering prize,
Which to vile rubbish turns beneath his eyes :
One sighs for power till tortur'd by its pangs ;
One follows fame, and finds it but a vapour :
Love proves a noose in which a wretch oft hangs ;
And time melts friendship like a wasted taper.
Then since experience shows us how we blunder,—
That wealth is dust, and reputation breath ;
That love and friendship are soon snapt asunder,
And mad ambition's paths betray to death :—
Why not forsake our errors, and begin
To learn that—‘ happiness is found within.’ ”

ANON.

SYRIAN PHILOSOPHER.

Good reason had he who affirmed, that some means were necessary to existence, and that without them, a man can succeed in nothing. “ If you are destitute of food and raiment, you sink into misery, and become a beggar from others ; then your abjectness increases, and even your natural ability and rational powers forsake you. And this is not all ; the qualities which are applauded in the affluent, are scorned in the needy. Is the poor man brave ?—he is fool-hardy ; is he generous ?—he passes for a prodigal ; has he humour ?—he is but a sorry ape ;—is he better informed than other men ?—he will be considered as the most

irrational ; does he speak eloquently ?—he is a babbler ; is he given to silence ?—he is a fool.

THE TALMUD.

Should simplicity be opposed to cunning, and openness of heart to deep duplicity—as well might we oppose the lamb to the fox, or the trembling fawn to the crouching tiger. No ; let snares be set for the deceiver, and let the deviser of fraud fall into his own pit ; so shall honesty trample over baseness, and wisdom show herself stronger than guile.

TERENCE.

1. No man was ever so completely skilled in the conduct of life, as not to derive new information from age and experience ; insomuch, that we, in time, find ourselves really ignorant of what we thought we understood ; and, at last, see cause to reject what we had fancied our truest interest.

2. How much that is unjust and erroneous, is authorized by custom !

3. From the biographies of other men, we should derive examples for our own government.

4. It is highly desirable, not to be addicted to any one thing overmuch.

5. It is well to be able to bend when occasion shall render it advisable.

6. It is truly paternal to adopt an open manner of dealing with children, and to accustom them to act rightly from a proper judgment and a due sense of shame, rather than from external fear.

7. It is a strange delusion, to think that authority can better be established by force than by affection.

8. Being men, nothing pertaining to humanity should be beneath our consideration,

9. The capricious state of love is usually attended with affronts, suspicions, quarrels, and reconciliations.

10. When the mind is hung in suspense, the merest trifle produces its determination.

THEANO.

Unless a man be entirely depraved, he persists not in a lasting connexion with an infamous woman.

THEMISTOCLES.

When acting in the office of judge, he was solicited by Simonides to make some stretch of power in his behalf, when he replied : " As you would not be a good poet if you transgressed against the laws of numbers, so neither should I be a good judge, if I held the gratification of a friend more sacred than the laws."

THEODORUS.

1. Our chief good and ill, are joy and sorrow ; one consisting in prudence, and the other in imprudence.

2. The world is our country.

3. On account of the freedom with which he spoke concerning the gods, maintaining those who were esteemed such, to have been only men who had possessed great power on earth, he was charged with impiety ; and, it is related that, like Socrates, he suffered death by hemlock.

THEOPOMPUS.

Time annuls prostituted honours, but it augments those which have been sparingly accorded to real merit.

TIBULLUS.

Be thyself thy world, even midst the desert.

VIRGIL.

"Happy the man ! alone thrice happy he,
Whose courage from the deeps of knowledge springs,
Nor vainly fears inevitable things."

1. The bent of our minds is ever varying ; certain impressions are experienced when the sky is overcast, and certain others when the atmosphere is pure and serene.

2. All know what silly furies some women become when their will is thwarted.

XENOCRATES.

1. True philosophers are the only persons who do willingly, and by their own choice, what others are constrained to do by fear of blame, or the laws.

2. We often repent of having spoken, but seldom of having kept silence.

3. Too great pains cannot be taken to defend and preserve children from hearing vicious discourse, *

XENOPHANES.

—————"I have with care essayed
Every opinion ; search'd all theories :
All into one resolve, and that one ever,
Drawn into one like nature, doth persevere."

1. The infinite universe cannot have emanated from nothing ; something must necessarily have existed eternally, or that which exists must have been produced by nothing : if ever there could have been a time when nothing existed, then there could never have been any such thing as existence.

2. The universal state of being has not been derived from any prior principle : nature is one, eternal and without limit. The infinity of the universe is a positive demonstration of the non-existence of deity ; it entirely silences all question upon that point.

3. That which is one alone, is consequently fixed and

unalterable; for if it could change in situation, it could not be infinite, but contained in an infinity; and if it could undergo change of nature, something then would become existing which could cause this alteration, and which had not existed previously; that which is, would cease to be; and that which was nothing would become something.

4. That which is unique, is perfectly homogeneous, that is to say, alike universally.

5. The one infinite, eternal, and homogeneous universe, or world of nature, can alone possess the attribute of immutability: individual objects alone change, but the generic chain of modification is permanent and unalterable.

6. In nature there is no origin either of mode or material; there is no real production or annihilation: there is no such thing as passing from non-entity to entity, or the reverse.

7. Habitable and inhabited masses, or conglomerations of mineral, vegetable, and animal substances, pervade the universe: there are innumerable planetary systems.

XENOPHON.

1. The science which is most necessary for us to learn, is how to preserve ourselves from the contagion of bad example.

2. Ridiculous fables are taught by the supercilious and pedantic professors of the colleges.

3. Death is neither good nor evil, but the end of life.

ZENO, *Founder of the Stoic Sect.*

1. Universal matter is necessarily eternal, not admitting of increase nor decrease: there is no real existence which is not corporeal.

2. The parts or forms, tend toward a dissolution, but the infinity remains immutably the same.

3. The world, or universe, is a sempiternal and indeclinable series and chain of existence, implicating itself by

eternal order,—of consequence, necessarily adapted and connected.

4. The doctrine of fate, or necessity, implies the eternal and immutable series of causes and effects, within which all events are included.

5. The end of life, to be pursued for its own sake, is to enjoy it agreeably to the natural conditions of the world: it behoves a man to conform all his desires and pursuits to the general arrangement of nature.

6. The wisest are not wise in every respect, and the most learned are often ignorant of the commonest subjects.

7. A brilliant discourse may not always have the effect of exciting the applauses of a numerous audience; their faculties may be so forcibly arrested, as to deprive them of the power to clap their hands.

8. Logic may be compared to the clenched fist, and rhetoric to the open hand.

9. It is less dangerous to slip with the foot than with the tongue.

10. Right is not placed in might, but might in right.

11. Nothing is more unseemly than pride, especially in a young man.

12. Having detected his servant in theft, the fellow said: "it was his destiny to steal;" "and to be beaten," added Zeno, suiting the action to the word.

ZENO, of Elea.

1. There exists no vacuum in nature.

2. If we are indifferent to praise, we shall be also insensible to censure.

ZENO, of Tarsus.

He withheld his assent to the doctrine of final conflagration.

SENTIMENTS, CORRECTLY TO APPROPRIATE WHICH, HAS
ESCAPED THE AUTHOR'S RECOLLECTION.

1. The first and noblest office of wisdom, is to examine ourselves, and regulate our sentiments and actions by the laws of nature and morals.

2. We should never be afraid of expressing those sentiments which our experience has proved to be true.

3. There is no disgrace in avowing our ignorance of any particular science, but it is a great misfortune to remain ignorant of nature; and not to know that every real science is in nature, and that all its productions, or rather generations, are eternal.

4. It is not easy to explain how one metaphysical being could so modify itself as to produce other metaphysical beings.

5. If it be asked, where we are to go to after death, the answer is, "We shall go where those are who are not yet born."

6. The cause of our being insensible to that which is vicious, is our still being plunged in vice.

7. To be sensible that we have been dreaming, it is necessary for us to be awake.

8. It is good to soften, by pleasing recreations, the rigid expression of countenance which a severity of reflection has a tendency to produce.

9. The agreeable sensation which we feel while in action, causes the fatigue of labour itself to be disregarded.

10. No two things differ more than hurry and despatch.

11. We should consider those who serve us as unfortunate friends.

THE END OF THE FIRST PART.

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